

THE
CHRISTIAN REMEMBRANCER.

NOVEMBER, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Popular History of Priestcraft, in all Ages and Nations.*
By WILLIAM HOWITT. London: Effingham Wilson, Royal Exchange. 1833.

Help us to save free Gospel from the paw
Of hireling wolves, whose conscience is their maw.

MILTON.

"Ex pede Herculem:"—the character of a book is seen in its title-page. Ignorance, impudence, and malice, are what we expect from an author, who announces his literary labours in the style of Mr. Howitt, in whose vocabulary "*priestcraft*" is synonymous with "*priesthood*," and who adopts the vulgar prayer of Milton, to show the bitterness of his rage against the Established Church and her endowments. We come to the notice of this "popular history" with absolute loathing, for the disgusting nauseousness of our author's principles. Of this, his wretched farrago of audacious falsehoods,—of this impious compound of vulgarity and violence, in all points of view wicked and scandalous, we feel how utterly incompetent we are to speak in terms of adequate reprobation and abhorrence. Its illiterate and furious author, (or rather, compiler, for it is little else than an echo of the multifold calumnies of an infidel and republican press) may fitly be described in his own words; for *his*, indeed, is "a career of blind rage, bitter and foolish prejudices;" nor do we know any modern publication of such "horrible impudence in the most shameless of its lies," or so "offensively insolent" in its general tenor, as the volume on our table. The libellous scribbler has prefixed a dull sonnet to his history. He is a poet without imagination;—an historian without truth. He boasts himself to be a Dissenter of "the most sturdy and ceremony-despising class," who has the greater reason to raise his voice against the Church of England, to the support of which he feels it "a burden and an injustice" to be compelled to contribute;

and yet, with matchless impudence and marvellous inconsistency, he claims the enviable quality of disinterestedness as "a looker on, who is likely to have a truer view of the game than they who are playing it."—A *game*, forsooth! Aye, aye; this is indeed a game, in which graceless fools delight to mix for purposes of slander, of blasphemy, and of selfishness! a *game* it is, in which such giddy players as the writer before us, sacrifice truth itself, and the word of God, and all that the good venerate and esteem, to the hungry aspirations of an insatiate ambition, or to the feverish restlessness of a deluded populace, who are taught to revile all that is placed above them, and to deem it a service of religion well-pleasing to God, to "speak evil of those dignities," which his wisdom has been pleased to ordain for the discipline of his Church! Is it possible,—and were it possible, would it be expedient or becoming,—to stifle the honest indignation of our hearts at these diabolical attempts to decry the sacred institutions of heaven? Are we blameworthy, when we answer Mr. Howitt, in "no friendly voice," "according to his folly," lest he should deem his puny attack as powerful in argument, as it is confessedly wicked in its aim? *Ours* may be the "abuse," which he "expects and despises;" we have a sacred duty to discharge, however, to our readers, from which neither the vulgar outcry, nor the empty threats, nor the foul words of Mr. Howitt and his legions, shall deter us. If in our zeal to magnify the dignified office, which our author would "abate as a nuisance," we have spoken in phrase of unmeasured castigation, the fury of our foes is our justification; and if we have "become fools in glorying," verily *they* have "*compelled us!*" 2 Cor. xii. 11. Could we prevail upon ourselves to give our author credit for honestly wishing to spread a knowledge of the *truth*; much as we should lament his errors, we should forbear to inflict upon him "many stripes;" but in the absence of every thing which might be urged in palliation of his enormous guilt, we address him in the language of a Roman historian: "*Graviter, et iniquo animo, maledicta tua pateres, si te scirem judicio magis quam morbo animi, petulantia ista uti. Sed, quoniam in te neque modum, neque modestiam ullam animadverto, respondeo tibi: uti, si quam maledicendo voluptatem cepisti, eam male audiendo amittas.*"*

The object of Mr. Howitt shall be described by himself in the first sentence of the advertisement to the volume under review:—

This little work is a rapid attempt to present a concise and concentrated view of universal priestcraft, to assist and strengthen the present disposition to abate that nuisance in England.

Such being the righteous *object* of this scribbler, by what *means* does he strive to accomplish it? The Church of England, her endowments, and her ministers, being the mark at which he shoots his arrows, by

* Sallust. Declam. in M. T. Cic.

what archery does he hope to consummate his aim? The greater part of his pestilent history,—aye, fifteen parts out of twenty, (the book contains *twenty* chapters, only *five* of which relate to the Church of England,)—comprises an account, garbled, and meagre, and false, of the origin of Paganism; of the doctrine of a succession of worlds, and of a deluge; of the ancient mysteries celebrated by the Greeks, Egyptians, Hindoos, and Druids; of the mythology of the Assyrians and Syrians; the horrors of Moloch, Chemosh, and Baal; of the priestcraft which prevailed in Asia, amongst the Celts and amongst the Goths of ancient Europe; of the notions, sacrifices, and superstitions of Scandinavia; of the practices of the Northern Indians, Mexicans, and Peruvians; of the priest-ridden condition of Egypt; of the popular theology of the Greeks, with their bloody and licentious rites; of the immense wealth accumulated by the Brahmins, with their inviolable sanctity and immunities; of the Hebrew priesthood, which, though ordained of God, is yet blasphemously described as “evil in its tendency, and fatal to the nation;” of Popery, with all her ambitious struggles for power and pelf; of monkery, of relics, pilgrimages, crusades, festivals, confessions, purgatory, pardons, mass, excommunication, inquisition, Galileo, massacres of the Protestants in the Netherlands, massacre of St. Bartholomew, bloody persecutions of the Vaudois, extinction of the Troubadours, rise of the Inquisition; pernicious doctrines of the Jesuits,—their general character, their mercantile concerns, their conduct in China, in Paraguay, in the European countries; of the atrocities of the Spanish Inquisition against the Jews, Moors, and Lutherans; Cromwell’s threat, Limborch’s account of the proceedings of the Inquisition, and the present state of Catholic countries! *This is the farrago of the first fourteen chapters of the thing under review!*

But what, in the name of common sense, has all this cumbrous detail to do with Mr. Howitt’s declared object, viz. the destruction of the Church of England and her ministers, “*as a nuisance which must be abated?*”

Verily, friend Howitt, thou art a most logical reasoner! Thy *premises* are so “germane” to thy *conclusions*, and thy *inferences* arise so naturally from thy *propositions*, that it is altogether impossible to deny thee our implicit assent! Nothing, indeed, can be plainer than the axiomatic argument of thy “popular history!” Nothing more easy than the task which thou hast undertaken! Every body knows that “*priestcraft*” is synonymous with “*priesthood*,” well, then, convert the ministers of the Church into *priests*, and take the *concrete* term, and apply it to designate the whole clerical body, and immediately substituting *priestcraft* for *priesthood*, gentle readers, you see the *ugly monster*, which our poetaster has evoked from the dark recesses of his creative imagination:—“*monstrum horrendum, informe, ingens.*” The

sylogism is truly logical; the enthymem convincingly correct! Of the same character is the whole tenor of this admirable volume. The connexion between the premises and the conclusion of our accurate historian is indissolubly close. His conclusion, the *quod erat demonstrandum* of his pious labours, be it remembered, is the necessity of abating our Church and her ministers "as a nuisance." And what can possibly be more obvious than *that* necessity? He who runs may read this *delenda carthago* with half an eye. Let us but hear the sonnetteer historian now at our bar, and the problem is solved at once. His "concise and concentrated view of universal priestcraft" will uncontestedly establish "the crimes and delusions of that order of men," and especially of the Clergy of the Church of England, which is said to be "the least reformed, the most enslaved of all the reformed Churches of Europe."

We are willing, for the sake of argument, to accept Mr. Howitt's statements as true. Be it, that "the orgies of the temple of Mylitta, the Babylonian Venus, were infamous above all others," so that "every woman was bound to present herself before the temple once in her life, and there submit to prostitute herself with whoever first chose her;" be it that "the price of her shame was paid into the treasury, *to swell the revenues of the priests*;"—why, then, by every rule of logic, the ministers of the Church of England must be abated as a nuisance! Be it that the rites of Chemosh, the god of the Moabites, "were particularly distinguished by their lasciviousness;" it follows as a matter of course, that the Ecclesiastical Establishment of England must be "abated as a nuisance." "From the snowy wastes of Siberia and Scandinavia in the north, to the most southern lands in Africa and America, the fires of the bloody deities" of paganism, "rejoiced the demoniac priests, and consumed the people;" *therefore* the Church of England and her ministers must be "abated as a nuisance." But, still further, "the Druids bore a striking resemblance to the Brahmins;" and, *therefore*, our Church Establishment must be "abated as a nuisance." In Scandinavia "we have the same dominant caste of priests, reigning amid the same assemblage of horrors and pollutions;" and, *therefore*, our Ecclesiastical Establishment must be "abated as a nuisance." "The Mexicans and Peruvians" display "all the great features of that superstition which they had brought with them from Asia, and which, we have already seen, spread and tyrannized over every quarter of the old world;" *therefore* our Ecclesiastical Establishment must be "abated as a nuisance." Again, "the priest-ridden condition of Egypt is notorious to all readers of history;—the accounts we possess of the extreme populousness of Egypt,—of the knowledge and authority of their priests, and the mighty remains of some of their sacred buildings, sufficiently testify to the splendour and

absolute dominion of this order in this great kingdom;" *therefore* the Church Establishment of England must be "abated as a nuisance." "The fate of Greece is a melancholy warning on the same subject;" the immense treasures of the Grecian priesthood "were eventually seized upon by rapacious conquerors, and their soldiers were paid by them to enslave these renowned states;" *therefore* our Ecclesiastical Establishment must be "abated as a nuisance." The same inference is forced upon us by the nature of Pagan priestcraft, as exhibited in India, "where alone, in the whole Pagan world, it has succeeded to the extent of its diabolical desires;" *therefore* the Church Establishment of England must be "abated as a nuisance." It is an axiom, as plain as A B C. Do Mr. Howitt's readers entertain the least doubt upon the point? He shall teach them the unreasonableness of their hesitation. They shall learn how "the old man of the Church, from age to age, from land to land, has ridden on the shoulders of humanity, and set at defiance all endeavours and all schemes to dislodge him."—"From the days of the flood, to those of William the Fourth of England, he has ridden on, exultingly, the everlasting incubus of the groaning world."

The Satanic audacity of our conceited scribbler pollutes even the *Levitical Priesthood* with the contamination of his foul breath! The climax of his blasphemy hurries him, with diabolical hardihood, into the *holy of holies*;—there, even *there*, to spawn the filthy abortions of his malicious brain;—*there*, even *there*, to utter the calumnious follies of his false tongue! Will our readers believe us, when we assure them that our author vilifies the priesthood of Aaron, though confessing it "ordained of heaven," and contends that the conduct of the Jewish Priests is a perpetual proof "*of the rooted and incurable malignancy of priestcraft?*" Yet he *has* thus written, to his indelible disgrace as a Christian,—to his utter ignorance as a theologian,—to his complete discomfiture as a logician.

It would seem, (he says,) as if one design of the Almighty had been to shew how radically mischievous, and prone to evil, an Ecclesiastical order is, under any circumstances.—P. 96.

Thinkest thou so, Quaker? And was it reserved for thy meekness to make this marvellous discovery? Why, Sir, you stand in palpable opposition to St. Paul, who teaches us that "the law was added because of transgressions, till the seed should come to whom the promise was made;" and that it was "*our schoolmaster to bring us unto Christ.*" Yes, Sir, the Levitical dispensation, "ordained by angels in the hand of a Mediator," was typical of the Gospel economy; was "*a shadow of good things to come;*" and the high-priests of that introductory ritual prefigured the *Great High-priest*, who "entered in once into the holy place, having obtained eternal redemption for us by his own blood." *That* was the design of the Jewish

dispensation;—the one great and exclusive object of the Mosaic law. Nor is there a single syllable in Holy Writ to countenance the fond notion of Mr. Howitt, which is a gratuitous hypothesis, adopted by the malicious prejudice of this "*impartial Dissenter*" to support an argument equally *impious* and *absurd*! If this hypothesis were true, how came the inspired writers to make no mention of it? If the fact be, that "*under any circumstances, an ecclesiastical order is radically mischievous, and prone to evil,*" how came the benevolent Author of Christianity to ordain the continuance of such an order, or his Apostles to insist upon the duty of supporting it, under the Gospel dispensation, till the end of the world? If the fact be as stated by our poetical and popular historian, why does he trouble himself or his readers with any scheme of *Church Reform*? Who ever heard of a visible church without its public and recognized Ministers? If the necessity for such officers arise from the very nature of a *visible church*, how are they to be supported? Mr. Howitt, indeed, in the vulgar slang of his party, talks of "*hireling*" priests, as if the labourer in God's vineyard were not worthy of his wages; or as if God had not ordained that "*they who preach the Gospel, should live of the Gospel!*" We are disgusted even to sickness with the flippant censure, and the bombastic rodomontade, and the blundering ignorance of our author; and we hold it a waste of time to enter into the details of his mistakes, or to canvass the merits of his plan of *Church Reform*. Only think, gentle readers, of *Church Reform* by a *Quaker*!!! We should as soon expect from him a treatise upon the art of war! *Church Reform*, forsooth! He means "*down with it even to the ground.*" Mr. Howitt, in the extent of his laborious researches, has discovered nothing but the incurable evil of a Church Establishment, "*under any circumstances!*" Then why talk of *reforming* it? Mr. Howitt, in the effusion of his vituperations, has selected the English Church as the special and exclusive butt of his rabid attacks. Sweet, impartial historian! And didst thou forget the state of things, during the Commonwealth, amongst the *Dissenters*? Had *they* nothing to provoke thy righteous ire? Oh, thou impartial chronicler, thou art a second *Daniel* come to judgment! Indeed, we should be the most querulous of mortals, could we hesitate about the competency of *friend* Howitt as a fit judge in ecclesiastical matters, whether we consider his religious tenets, or look to the accuracy of his details in all that relates to the fiscal state of the Establishment, so marvellously do his statements on the finances of our Church agree with the declarations that are sanctioned by the voice of Parliament, and the attestations of Government, as proved by the Chancellor of the Exchequer, in his celebrated speech upon Church Reform! Lord Althorp and Mr. Howitt stand in point blank contradiction to each other! Can we doubt whether of the two is best entitled to belief? Mr. Howitt echoes the vile

ery of the republican press, and writes of the "unnatural union of Church and State." If this union be *unnatural*, who, we ask, has joined these unamalgable bodies? We answer (and we challenge Mr. Howitt to refute us, if he can), we answer—God. *He* it is, who ordained this "unnatural" union, in the Mosaic dispensation! *He* it is, who sanctions this *unnatural* union in the Gospel economy, when he inspires his Prophet to foreshew the prosperity of the religion of the Cross, in times, when "Kings should be her nursing fathers, and Queens her nursing mothers."

Mr. Howitt, poet and historian, is fond of *fine* writing, and prides himself, we doubt not, on the classical purity, the lucid perspicuity, the overwhelming power of his style. Poor man! He is just as near to the principles of good writing, as he is to accuracy of fact when he makes *Selden* a *Bishop*! "*Risum teneatis amici?*" And *this* is the mighty and profound and learned philosopher, who is to reform the Church, forsooth! But let us hear Mr. Howitt once more:—

The nature of the Christian religion is essentially free; the voice of Christ proclaims to men, "The truth shall make you free." The spirit of Christianity is so delicate in its sensibility, that it shrinks from the touch of the iron and blood-stained hand of political rule; it is so boundless in its aspirations, and expansive in its energies, that it must stand on the broad campaign of civil and intellectual liberty, ere it can stretch its wings effectively for that flight, which is destined to compass the earth, and end only in eternity.—P. 195.

Sublime and beautiful! We think we see the poetic eye of Mr. Howitt in fine phrensy rolling. Only imagine, gentle readers, the spirit of Christianity stretching its wings on the broad campaign of civil and intellectual liberty! How poetic! We wish we could add, how *true*. But a *poet* has no reverence for *truth*; or we should refer our "sturdy Dissenter" to the volume of inspiration, where he might learn the real character of Christianity, of which, we assure him, he is at present marvellously ignorant! So, "the voice of Christ proclaims to men, 'The truth shall make you free!'" and on this *perverted* declaration, Mr. Howitt converts our Redeemer into a factious *agitator*, who came to preach *civil liberty*, and to release men from the iron-hand of *political rule*! How can this besotted and furious bigot reconcile such monstrous falsehoods with the ten thousand declarations of Holy Writ in flat contradiction to his insane assertions? "Honour the King." "Render to all their dues." "Let every soul be subject to the higher powers." "Obey them that have the rule over you, and submit yourselves." "Submit yourselves to every ordinance of man." "Render unto Cæsar the things that are Cæsar's." Does this look like Mr. Howitt's "*broad campaign of civil liberty?*" or do the following injunctions smack at all of his "*intellectual liberty?*" "Let there be no divisions among you." "Now I beseech you, brethren, that ye all speak the same thing, and that ye be perfectly joined together in the

same mind and in the same judgment." "Be of one mind." "That ye may with one mind and one mouth glorify God." Does this savour of Mr. Howitt's notions of *intellectual* liberty? But it is useless to waste our ink in the refutation of his impertinences. Equally useless would be a detailed notice of his attack upon our Church, and his proposed scheme for her reformation. We would not break a fly upon a wheel. Suffice it to say, that the defects in our Establishment (mere spots in the sun), are not chargeable upon the Clergy. Suffice it to say, that *pluralities* are the necessary effects of the *poverty* of many of her cures. Suffice it to say, that the libellous, scandalous, malicious calumnies of a false tongue against our ancient forms of divine worship, especially from the lips of a *Quaker*, or rather of a *Socinian* (for Mr. Howitt quotes *Fox's* sermons as authority, and eulogizes *Priestley*), are matter of *praise* to us! Suffice it to say, that the rabid howlings of our author are deserving of pity, rather than of reply; and that we shall willingly undertake the defence of the Clergy and our Establishment, their incomes, and their character,—its institutions, rites, and discipline, whenever Mr. Howitt may be pleased to assail them with something better than powerless misrepresentation, Billingsgate aspersion, and unproved assertions. To argue with a "sturdy Dissenter" upon the merits of his scheme of Church Reform, when he contends that *no Establishment* ought to be suffered, for that "*a state religion*" is "*political oppression*," would be a ludicrous waste of time. Mr. Howitt believes "*all hierarchies to be antichristian!*" Is it worth while to listen to the nonsense of such a man on the subject of *Church Reform*? He "*abhors*" the Establishment in his heart! Then, why go about to *reform it*? If his purposes of Church Reform were wise and *honest*, the Establishment would become *more efficient* by his amendments! Is that a consummation desired by Mr. Howitt? Certainly not. Then his Reform is sheer *hypocrisy*, and utterly a farrago of deceit. Mr. Howitt "*abominates hireling Ministers*,"—"written sermons,—a cut-and-dried Liturgy,—and half the doctrines of the Church to boot." To be sure he does. We know it well enough. Is it for *such a reviler* to talk about the necessary *reform of the Church*? We repudiate his labours, with unmixed disgust, for the impudent and mischievous designs of his charlatanical heart.

"The Church-rates must be abolished, and with them tithes."—P. 209. "In the next place, the Church must be divorced from the State."—P. 211. Then, we presume, her *doctrines* must be abandoned, for "*its Thirty-nine Articles*" are "*a precious medley of follies and contradictions.*" "The Church, ceasing to be a State Church, should restore its property to the nation, whence it was drawn."—P. 215.

Again, we ask whether the lucubrations of such a writer be deserving of comment? Mr. Howitt, in his *ignorance*, or his *impudence*, tells us,

"that no layman can hold a post" in our Universities!!! Shall we listen to the follies of such a dealer in falsehood? What signify the foul aspersions of such a vile sonneteer? It is indeed a most diabolical misrepresentation to say, that "the poor and rich are ridden with the most preposterous notion that they cannot lie in peace, except in ground over which the Bishop has said his mummery, and for which he and his rooks have pocketed the fees."—P. 240. MENTIRIS, IMPUDENTISSIME, is the only answer which we condescend to give to such falsehood!

Mr. Howitt prates about *Simony*. We tell him that the purchase of an advowson is *not* Simony; and all that he has written upon the subject is mere nonsense! What follows is still worse.

Within my own knowledge I can go over almost INNUMERABLE parishes, and find matter of astonishment at the endurance of Englishmen.—P. 225.

We beg our readers to mark the exaggerating tone of this statement: "*almost INNUMERABLE parishes,*" within the deponent's "*own knowledge*"!!! Can this be true, we ask? But it is still matter of graver indignation to discover the method in which our author would bolster up this calumnious falsehood. He adds the history of *four* incumbents of *four* parishes, whom he describes thus:—one was a *drunken debauchee*; another was a *desperate gambler*, the cousin of some lord; the third was an *hereditary non-resident Rector*, who never visited his flock but to shear them, pocketing his 2,300*l.* per annum; and the fourth was "a vulgar and confirmed sot, who was kicked out of the world by a horse when he was in a state of intoxication."—"Such would be the history of thousands of parishes were they related." P. 259.

Giving Mr. Howitt credit for the truth of his statements,—to what do they amount? Why, that out of a body of *twelve thousand* Ecclesiastics, he produces *four or five* delinquents, and lifts up his hands in pretended astonishment at the iniquitous effects of *Church Patronage*; as if in so large a society of men it were matter at all of wonder that some unworthy characters should be found! Does he forget that even of the *twelve*, whom our Lord chose for his ministers, one was a traitor? But we claim the privilege of denying the validity of these cases for the purpose intended; because they are *anonymous*, and may, therefore, be the *fictions* of our Poet's creative imagination; and, as affecting the character of the Clergy, are utterly valueless! Such accusations touch nothing, and prove nothing, but the reputation, and the impudence of him who has the temerity to produce them! What is the remedy which our author recommends for the cure of these evils? Why, that "*every parish should choose its own pastor.*" P. 259. So, then, in every parish of the kingdom we are to be blessed with the turbulence, the heart-burnings, the divisions, and the electioneering squabbles of heated partisans, some shouting for *Paul*, and others crying for *Apollons*! Under this reform, only "*the worthy and the talented*" will be elected;

"*piety will meet its natural reward, and work its natural works.*" Indeed! Is this the case, we fearlessly demand, amongst the *Dissenters*? Their ministers tell a very different story, and bitterly complain of their wretched dependence upon the caprice of their hearers, by whom they are elected to their respective stewardships!

But the reforming mania of our Quaker is not yet satisfied:—*The canons of the Church must be revised; its articles abolished, or reduced to rationality; surplice fees done away with.*"!! P. 259.

Having waded through an ocean of priestly enormities, Mr. Howitt concludes his voyage by teaching us, that if we "hope to enjoy happiness, mutual love, and general prosperity," the people "must carefully snatch from the hands of their spiritual teachers all political power, and confine them solely to their legitimate task of Christian instruction." We must "abandon all state religion;" we must "eschew reverend justices of the peace;" "right reverend peers and legislators;" "they must neither meddle with our wills, nor take the tenth of our corn, nor seize our goods for Easter-offerings, or Church-rates. They must have no burial, baptismal, or marriage fees." Pp. 270—275, 276, &c. &c.

Such is Friend Howitt's plan of Church Reform! A sweeping confiscation of all Church Property! The Clergy are mightily obliged by his friendly designs! They thank him heartily for his tender mercies; they forgive him meekly his wholesale slanders; they pity his ignorance; they detest his principles; they smile at his pedantic conceit; they abominate his hypocrisy; they loathe his heresy; they denounce him as a Reviler of Christian Ordinances; but they *forgive* him his injurious attacks, and they pray to God to give him grace to repent of his enormous blasphemies. He may outwardly attach himself to the Society of *Friends*; but the tenor of his scurrilous book proves him to be a *Socinian* in disguise. We wish the *Unitarian* Brotherhood joy in the support of a champion who is reluctant to assume their colours, however zealous in their cause; and we would advise the *Quakers* to excommunicate this *false* disciple, who wears their garb, whilst he repudiates with contempt the principles characteristic of their creed!

We have done, we hope for ever, with Mr. Howitt, and his worthless history. The wretched scribbler has no redeeming quality to mitigate the just severity of our sentence upon his production. He has neither wit, nor style, nor genius, nor argument, nor even declamation, to compensate for the mischievous design with which he has dared to insult the understanding of his readers. We leave him to the prayers of the pious,—to the forgiveness of the charitable,—to the detestation of the lovers of truth; and to the remorse of his own conscience,—if it should please God, in his mercy, to open his eyes to the appalling magnitude of his guilt, and to lead him to repent of the bitterness of the malice, with which the devil hath prompted him to write the execrable work, upon which we have thus recorded our solemn verdict.

ART. II.—*Barbadoes, and other Poems.* By M. J. CHAPMAN, Esq.
London: James Fraser. 1833. Pp. x. 210.

THE readers of the CHRISTIAN REMEMBRANCER may at first be startled at the appearance of an article with such an uncompromising affix as the above; especially if they have any recollection of the maudlin sentimentalities of Montgomery's "West Indies,"—or the less amiable blank verse of the money-loving Grainger, the perusal of whose "Sugar Cane" has created such a nausea, that we have frequently been upon the point of forswearing saccharine matter for ever. If these have been the bane, however, of our poetical association with the islands of the west, Mr. Chapman has furnished a pleasing antidote. If Mr. Montgomery's morbid feelings have depicted the planters as monsters, and their gains as unholy, Mr. Chapman has proved them to be men of as noble and conscientious feelings as any of their countrymen on this side the Atlantic. If Mr. Grainger has shewn himself the admirer of Slavery, in its worst form, Mr. Chapman has clearly convinced us that such a state of society no longer exists, and that now it is a mere name.

This gentleman is a native of Barbados, and at present a student of Trinity College, Cambridge. He evidently possesses a highly cultivated mind, and superior talents; and, upon the statements of such a writer, we feel justified in placing implicit confidence, and have no doubt as to the truth and justice of his delineations of slave-life. Mr. Chapman, moreover, is not one of those polluted slanderers, who, with the name of Christ ever upon their lips, are the habitual violators of the first principles of the gospel. He does not wear the broad phylactery assumed by the Anti-slavery members, as a veil under which they may propagate principles at direct variance with that "peace and good-will to men," which our Saviour came into the world to preach; nor does he maintain sentiments which, if they once prevailed, would shake to their very foundations every institution of civil life;—he, therefore, is stigmatized by the saints, but applauded by all good men; and we have no doubt that, before this brief notice is concluded, our readers will agree in the commendation here bestowed upon this able and accomplished writer.

It is not our intention to analyze the poem, but to lay before the public one or two isolated passages, which may not only exhibit the author in a favourable point of view, but at the same time illustrate the condition of the negroes in the island of which he delights to sing. We are much pleased with the amiable feeling which pervades every page, and are particularly struck with the *amor patriæ*, which pictures his native land as a very Eden. But what will our friends at Clapham

say to the following brilliant description of a day in the West Indies? What will our poor factory slaves say to the comparative labours performed by a bondman and a free-born white? What will the Anti-slavery Society say to *truth*, placed in juxta-position with their assertions?

"Lo! where the gang assembled wields the hoe,
And each begins his own appointed row;
Song and the jocund laugh are heard around—
Quirk upon quirk, and ready jokes abound.
The task allotted they with ease can do;
No shapes of dread affright their steps pursue:
They fear no lash, nor, worse! the dungeon's gloom,
Nor nurse the sorrows of a hopeless doom.
The gay troop laughs and revels in the sun,
With mirth unwearied—till their work is done."—P. 13.

"While the noon-lustre o'er the land is spread,
The listening lizard hides his star-lit head;
The four-o'clocks their shrinking petals close,
And wearied man seeks shelter and repose.
The negroes now desert the master's field,
And seek the joys that dearest home can yield;
Their little children claim the mother's care—
Some cull the pepper, and their meals prepare;
Some dress their gardens; some a fish-net spin;
While childhood's merry laugh is heard within.
How calm and tranquil look those negro huts,
Their fruit-trees round, and scattered cocoa-nuts!
Their dear security the negro loves,
While through his shrubs and vines he lordly moves."

"Ah, happy is his lot, from ill secure!
He oft is wealthy, while his lord is poor:
Law and opinion guard his home from want;
Nor horrid debts his tranquil pallet haunt.
Him, well-disposed, no voice of anger chides;
For every need his master's care provides.
Each has his homestead and his faithful hound,
To keep his door and watch his garden-ground.
The tradesman, proud of station and of skill,
Erects his head on high; and prouder still
The ranger walks, the monarch of the plain!
And with his boy surveys his wide domain.

The master's eye is on his people set,
 He loves the glistening face of honest jet ;
 He mingles with them in their mirthful hour,
 He gives the simpering bride her marriage-dower ;
 He stands the sponsor for the bouncing boy—
 Sleeping or waking they his thoughts employ.
 No churlish tyrant he to mar their mirth ;
 He loves their sports, and often gives them birth."

" So with his slaves the patriarch of old
 His cattle pastured, and enclosed his fold ;
 Saw them with joy the mien of gladness wear,
 And for their sorrows had a ready tear ;
 With them he dwelt, and colonized, and roved—
 The slave was trusted, and the master loved."—Pp. 40, 41.

Can any thing be more beautiful than this picture ? Nothing assuredly is in its general features more true. We have ourselves witnessed the negro in his bondage, surrounded by all physical blessings, and his spiritual wants carefully attended to ; and we would ask, where should we look for a more genial soil for the good seed of the gospel, than amongst the African slaves ? But, exclaims some meddling Quaker, or Socinian saint, the planters are not only indifferent to the condition of the souls of their negroes, but absolutely and peremptorily debar them from spiritual food ! Nay, more, we once heard a man, whose position in society ought to have taught him that *truth* became a gentleman, declare that the Bishops and Clergy had done *nothing* ! And the Lord Chancellor pronounced the well-educated, conscientious, and devoted parish priest, to be totally unfit to preach that gospel to the negroes, which he had been from his cradle taught to believe was emphatically the gospel for the poor, destitute, and afflicted ; and which he was bound, " in season and out of season," to convey to the children sitting in darkness.

We can tell my Lord Brougham, that not only has the word been preached by *gentlemen educated at our Universities*—but preached with effect. We can tell his liberal Lordship, that all the efforts of Baptist Missionaries, and others, have not been able to choke the good seed sown by those maligned members of our Church. We can tell him that all the leaven, which he and his mistaken zealots can introduce into the pure spirit of Christianity, will never so entirely leaven the whole mass, as to destroy the good work which the colonial Bishops and Clergy have already accomplished. And we proclaim aloud, that if the imminent dangers, which the reckless scheme of emancipation propounded by ministers can be averted, it will be by the instrumentality of the Clergy, who must take up the cross, and preach the real gospel

of peace, in contradistinction to the fanatical follies and idle traditions of the Smiths, the Ortons, and the Phillipses.

But turn we to a far different subject ;—to the career of a Christian Prelate, whose personal history and official reports contradict directly the calumny of the Chancellor. Bishop Coleridge arrived at his diocese exactly two hundred years after the settlement of the island. A pious Christian, a profound theologian, an excellent preacher,—gentle yet dignified, authoritative without pretension, energetic without offensive eagerness in pursuit of his object,—he has done wonders for the moral and spiritual condition of the islanders. The fact is, that, thanks to the exertions of his Lordship and the Established Clergy, in proportion to the population, as many sincere Christians may be found in Barbados as in England. In confirmation of which, we appeal to the schools and charitable foundations,—to the holy observance of the Sabbath—to the list of offences, minor and capital,—and to the testimony of the Clergy, and every individual qualified to pass an opinion.

In every sentiment expressed by Mr. Chapman upon this head we most cordially concur. But we dare not trust ourselves to pronounce a panegyric upon the distinguished characters whom our poet has immortalized, in a passage worthy the subject of his panegyric, lest we debase where we would exalt. We may, however, invite the particular attention of our clerical friends to the opening lines, which are almost as applicable to a village Sabbath in England, as to one beneath the tropics.

“ The busy week is done of worldly care ;
The bell invites them to the house of prayer.
The negro comes in holiday attire,
His voice, not inharmonious, swells the choir ;
His earnest look is on the preacher bent,
In love, and fear, and awe, and wonderment.
Schools for their children bless their Bishop's eye—
Faith for the living, hope for those that die.”

“ The central school ! how loud the note of praise,
While fathers watch their hopes of future days ;
And grateful memory keeps, with pious care,
The loved and honoured name of Combermere !
Thy praise, too, Packer, other days shall tell ;
Thine was the system, thine the zeal of Bell,
The patient love that silent works its way,
The kindling faith no obstacles can stay.”

“ Nor, Coleridge ! shall the grateful isle forget
To thee her vast, unutterable debt ;

Thou a true father to our hopes hast proved,—
 A tender shepherd, by his flock beloved.
 With thee came blessing; over thee the Dove
 Flutters the brooding wing of holy love.
 Our own Apostle! good, and wise, and true,
 Persuasion steeps thy lips in heavenly dew;
 While to thy meek and upward glance is given
 A light reflected from the throne of heaven.
 Blessings go with thee! heaven's best gifts attend
 Our father, teacher, shepherd, guide, and friend."—Pp. 61, 62.

It has been our good fortune to have lived beneath the influence of this great and exemplary Prelate, and cheerfully do we bear testimony to his merits, as

"Our father, teacher, shepherd, guide, and friend."

He is, and long may he continue to be, the "Heber of the West." His labours in the discharge of his high and holy duties are unremitting—and his consequent success has been more, far more than the warmest *friends* of the Church dared even to *hope*,—more than her *deadly enemies feared*. Through his wise and conciliating line of conduct, the Established Church has been rooted in the affections, not only of the planters, but the negroes. Both look up to him as a sure friend in the things that belong unto their peace. Both heart and hand unite in recognizing his apostolic mission here, and both build their hopes of a blessed hereafter, on the "happy tidings of salvation" he has been chosen to convey to a hitherto neglected region.

Of Mr. Pinder, Mr. Morse, and Mr. Packer, we can also speak from personal knowledge. To the former, when discharging the functions of Ecclesiastical Commissary in the colony of Demerara, too much praise cannot be given. Indefatigable zeal, deep research in the Scriptures, earnest and affectionate preaching of the word, combined with the courtesy of a scholar and gentleman, were his distinguishing characteristics. And it is not too much to say, that he won, in that colony, "golden opinions from all sorts of men," and left it after too brief a sojourn, to the inexpressible regret, not only of the Clergy, but the community at large. Nor will the names and services of the two latter gentlemen be soon forgotten;—Mr. Morse's, as a parish priest, Mr. Packer's, for his advice and instruction in organizing the schools.—All and each have our best wishes;—our praise would be superfluous,—for not a ship arrives from the colony, which does not bear accounts of their persevering labours in the good cause, and the deserved success which has hitherto rewarded their efforts.

In returning to Mr. Chapman, our limits will not admit of any

extended remarks; but we must say a word upon the minor poems. Some are excellent;—some, without detriment to the volume, might have been omitted. In all, however, a proper spirit may be traced. The “Cain,”—the “Flood came and took them all away,”—and the “Hymns,” we should willingly transplant to our pages, and may possibly return to them. In the mean time, we congratulate Barbados on the fame which her poet has already acquired; and, in offering Mr. Chapman this our *l'envoi*, shall merely express a hope, that a short period only will elapse before he again gratifies and instructs the public by his writings. His talents are first-rate,—his versification smooth and harmonious,—his style unexceptionable,—and his sentiments admirable. These are qualifications at any period attractive, but in the evil days upon which we have fallen, inestimable.

LITERARY REPORT.

Second Series of Lectures on Parables, selected from the New Testament. By MARY JANE M'KENZIE, Author of "Lectures on Parables," "Lectures on Miracles," &c. &c. London: Cadell. Edinburgh: Blackwood. 1833. 8vo. Pp. vii. 345.

A SIXTH edition, to which the former series of these Lectures have arrived, may be taken as a tolerably fair criterion of their intrinsic merit; and we are pleased to find that public favour has been so liberally extended to a work which is so truly deserving of a wide circulation. Nor is the present volume in any degree inferior, if indeed it is not superior, to its predecessor. The Lectures are principally designed to furnish young persons with a familiar explanation and practical improvement of the Parables of the New Testament; but the author expresses a wish that they may not be wholly unacceptable to writers of a maturer age. She will not be disappointed.

1. *The Gospel in the Church: a Sermon delivered, by appointment, at the opening of the Annual Convention of the Protestant Episcopal Church, in the Commonwealth of Massachusetts, at Christ Church, Boston. By GEORGE WASHINGTON DOANE, Rector of Tri-*

nity Church, Boston. Boston: Stimson and Clapp. 1832. Pp. 40.

2. *The Edification of the Church, for the Salvation of Souls, the Office and Duty of the Christian Ministry; the Primary Charge to the Clergy of the Protestant Episcopal Church, in the Diocese of New Jersey. By the Right Rev. GEORGE W. DOANE, A.M. Bishop of the Diocese. Camden: J. Harrison. 1833. Pp. 22.*

3. *Episcopal Address, delivered at the Convention of the Protestant Episcopal Church, in the Diocese of New Jersey, 29th May, 1833. By the Right Rev. GEORGE W. DOANE, A.M. Bishop of the Diocese. Camden: J. Harrison. Pp. 24.*

WHETHER we view the author of the above discourses in the more humble character of a Parish Priest, or in his present exalted station as a Bishop and guardian of the Church of Christ, his indefatigable exertions in the good cause equally demand our admiration and respect. The sermon abounds with practical truths; the primary charge is highly impressive and dignified; and the episcopal address is calculated to promote a community of feeling, which is of so great value in a Christian Church, and must inevitably lead to the extension of saving faith.

1. *A Sermon, preached in St. Paul's Chapel, New York, on the occasion of the consecration of Bishops Hopkins, Smith, McIlvaine, and Doane. By the Right Rev. HENRY U. ONDERDONK, D. D., Assistant Bishop of the Diocese of Pennsylvania. New York. 1832. Pp. 17.*
2. *The Rule of Faith; a Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. By the Right Rev. HENRY U. ONDERDONK, D. D. Assistant Bishop of the Diocese. Philadelphia. 1833. Pp. 28.*
3. *A Sermon, preached at the Opening of the General Convention of the Protestant Episcopal Church in the United States, in St. Paul's Chapel, New York. By the Right Rev. HENRY U. ONDERDONK, D. D. New York. Pp. 18.*
4. *A Pastoral Letter to the Clergy and Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in the City of New York, October, 1832. New York. Pp. 24.*

OUR readers will perceive that "the brethren" in America labour with all diligence in their vocation; and we have great pleasure in recording our testimony as to the value and importance of these labours. Bishop Onderdonk's sermons are written in a plain convincing style, and the pastoral letter, both in matter and manner, worthy the best times of the Protestant Church.

Short and Easy Answers; or, a Sunday School Catechism of the History and Doctrines of the Old Testament. By the Rev. EDWARD JAMES PHIPPS, B. A. Perpetual Curate of Stoke-lane, Somerset. Shepton Mallet: Wason and Foxwell. London: Longman and Co. Bath: Burns. 12mo. Pp. 85.

A USEFUL little work, which may safely and advantageously be put into the hands of young people.

The Offering; consisting of Original Pieces in Prose and Verse; intended for the Use of Young Persons. Portsmouth: W. Harrison. London: Longman and Co. 12mo. Pp. 71.

THE intention of the writer, we doubt not, was good, but the execution is far from felicitous. Compare, for instance, the "Morning and Evening Hymns,"

(pp. 8, 9.) with those of Bishop Ken. Nor is the prose much better. Some of the apophthegms are, however, worthy of commendation; but the style is neither ornate nor popular.

National Apostasy, considered in a Sermon preached in St. Mary's, Oxford, before his Majesty's Judges of Assize, on Sunday, July 14, 1833. By JOHN KEELE, M. A., Fellow of Oriel College, and Poetry Professor in the University of Oxford. Oxford: Parker. London: Rivingtons. Pp. 27.

"CAN we conceal it from ourselves," asks Mr. Keble, "that every year the practice is becoming more common, of trusting men unreservedly in the most delicate and important matters, without one serious inquiry, whether they do not hold principles, which make it impossible for them to be loyal to their Creator, Redeemer, and Sanctifier?" It is, alas, too true that under the guise of charity and toleration, a growing indifference to the things which belong unto our eternal peace is making fearful progress! National apostasy promises to become the besetting evil of our times. What then remains to be done? On this point, we refer with pleasure to Mr. Keble's excellent discourse, every page of which is replete with practical knowledge; where we shall find that, "After all, the surest way to uphold or restore our endangered Church, will be for each of her anxious children, in his own place and station, to resign himself more thoroughly to his God and Saviour in those duties, public and private, which are not immediately affected by the emergencies of the moment:—the daily and hourly duties, I mean, of piety, purity, charity, and justice."—P. 25.

Why are you not a Communicant? or, the Absentee from the Lord's Table, kindly but closely questioned by his Parish Priest. By JAMES DUKE COLERIDGE, LL. B. Launceston: T. and W. R. Bray. Pp. 24.

A LITTLE tract of great merit, wherein the duty of coming to the "Table of our Lord," to which we are so lovingly invited, is powerfully maintained. This may, indeed, with truth be called a "word in season," and its general circulation would not fail to be beneficial to the community at large.

The Nature and Necessity of a due Preparation for Death: a Sermon, preached at the Parish Church of St. Mary's, Chester, in consequence of the return of the Cholera, &c. By the Rev. THOMAS HARRISON, M. A., Lecturer of that Parish. Chester: Seacombe. London: Seeley and Sons. 1833. Pp. 21.

A FORCIBLE appeal to the conscience, upon the necessity of working out our salvation with fear and trembling, before the "night cometh in which no man can work."

Remarks on the due Observance of the Sabbath. London: Hatchard. Pp. 25.

THE duty of keeping "holy the Sabbath-day" is recognized by all Christians; but how few there are who conscientiously fulfil it! That it is incumbent upon all men to promote the worship of God upon that day,—to reverence his sanctuary,—and walk in his statutes, all men allow; but the proper manner in which this is to be effected has not yet been decided upon. Many useful hints upon the subject may be collected from the tract before us, with which, save upon one or two points of minor importance, we to a great extent agree.

Remarks on the best Means of School Education. By DAVID DAVISON, M. A. London: Printed by W. Hughes, Islington. Pp. 15.

DAVID DAVISON is anxious to establish in the neighbourhood of London a school for general purposes, free from any *sectarian principles in religion*. He evidently includes the members of the Established Church amongst his professors of sectarian principles, and would, we have little doubt, rank us with Mohammedans, Socinians, Infidels, and heretics of all classes. This heterogeneous collection of nondescripts is to be placed under the "superintendence of a principal who should have the whole charge of the *social, moral, and religious* education of the pupils." Religion, it is evident, is with David the last thing needful; but it is unnecessary to proceed, for even in these speculative days, we suspect David Davison will not find many persons inclined to embark their capital in his joint-stock company, for the construction of a new rail-road to the hill of science, and city of learning. His hopes, therefore, of being "fortunate enough to secure a sufficient degree of

public co-operation," we pronounce to be "baseless fabrics of a vision," and we leave the good man "alone with his glory."

The Folly, Sinfulness, and Consequences of Stack-burning, considered in a Sermon delivered in the Parish Church of Great Bircham, Norfolk, April 7th, 1833. By the Rev. KIRBY TRIMMER, Curate. Lynn: Garland. 12mo. Pp. 13.

WE had fondly anticipated that the crime of rick-burning, to which on former occasions we devoted so many notices, had ceased in the land; and grieved are we to find that it is otherwise. Within the last few months, several unhappy beings have suffered for this offence upon the scaffold, and such lamentable occurrences have powerfully excited the feelings of the Clergy resident in the neighbourhood of the places where they took place. The publication of the sermon of Mr. Trimmer is attributable to this circumstance, and sincerely do we hope that its extensive circulation may awaken the poor misguided incendiaries to a full sense of their guilt. It is written in plain but argumentative language; and if such good seed be generally sown, the harvest of better feelings must be abundant.

The Christian Examiner, and Church of Ireland Magazine, conducted by Members of the Established Church. New Series. No. XXIII. October, 1833. Vol. II. Dublin: Curry and Co. London: Simpkin and Marshall.

THE present number of this "Protestant Champion" of Ireland is replete with interesting matter. The review of Dr. Chalmers is a piece of sound criticism; and the original articles display not only considerable talent but great research. The continuation of the life of Antonio de Dominis is admirable, and we trust the editor will reprint it entire, when finished. We can only add, that all the parties engaged in the work have our best wishes that their useful labours may not be in vain.

The Voice of Humanity, No. XI. 1833. Published Quarterly, for the Association for Promoting Rational Humanity towards the Animal Creation. Vol. III. London: Nisbet. Pp. 32.

A PRAISEWORTHY publication, deserving the patronage and support of every friend of humanity.

A Petition, proposed to be presented respectively to the three Estates of the Legislature, on the subject of Church Reform. By HENRY BUDD, M. A. Rector of White Roothing, Essex. London: Seeley. Pp. 33.

A PETITION, both in principle and detail, objectionable, emanating from a party who arrogate to themselves exclusively the title of "Evangelical." In our opinion the Church has more to fear from the professed friendship of the *soi-disant* "saints" than from the combined hostility of "Jews, Turks, infidels, and heretics." We repudiate such allies.

"Non tali auxilio, nec defensoribus istis
Tempus eget."

The Incarnation, and other Poems. By THOMAS RAGG. London: Longman and Co. Nottingham: Deorden and Sutton. 1833. Pp. iv. 48.

"THE Incarnation," as we are informed in the preface, is the tenth book of a poem in twelve books on "THE DEITY," "which the author has written as the testimony of a converted infidel against the abounding infidelity of the age, in all its specious and alluring forms. The publication of that work, a task far beyond his present means (*his situation in life being that of a working mechanic*), was the ultimate object he had in view in presenting this trifle to the world; and from the unexpected approbation which the manuscript has met with, he is led confidently to hope that that object will ere long be attained."

The above extract is useful in more ways than one: it not only shews, that in the lower walks of life there are minds capable of lofty thoughts and high imaginings, but that the fearful scourge of reason, the sceptical spirit of the day, has found there also a home and a haunt. These poems of Mr. Ragg we regard in a light far more interesting, on these accounts, than if he had been brought up in a nobler sphere of life, and had matured, in the exercises of the schools or the academy, the strong mental faculties which he so evidently possesses.

To see light thus arising from darkness, the light of thought and of devotion from the darkness of ignorance and infidelity, is indeed a gratifying and an enlivening vision: and it is with pleasure that we are enabled to say, that the evidence of the author's claim to our regard does not even rest there. The contents of his volume are highly creditable as a

matter of literature. "The Incarnation" abounds with striking proofs of natural genius; and in some of his ideas we cannot fail to discover the power of the poet. Take the following as an example:

————— Incarnate God!

Wonder, oh heavens! and be astonish'd
earth!

Yet wherefore marvel? 'twas for this
high end

He made you; 'twas but to reveal him-
self,

(Him Wisdom, Power and Goodness
Infinite,)

He laid his Godhead glory by, and took
The Christhood up; it *was* that he might
shew

The glory of the Godhead forth:—might
form

A finite universe, to manifest

The great perfections of the Deity,

Moral and natural, redeem from death

A church to shew his praise; and thus
himself

Unite the bounded to the infinite,

And stand for ever a connecting link

'Twixt God and Nature. —————

* * * * *

————— Godhead veiled

In Christhood, Christhood in mortality,

To work out man's redemption! the big
theme

Demands an angel's harp, but oh! what
harp

Of angel can awake the lofty strain?

None, none. 'Tis man's to sing the love
of God;

To sing the wonders of *redeeming* love;

To sing the virtue of the blood of Christ.

And in the hymn before the eternal
throne,

When angels pause at "Worthy is the
Lamb,"

Subjoin the sweetest notes—"who died
for us!"

—————
Thoughts on the Mixed Character of Government Institutions in Ireland, with particular reference to the New System of Education. By a PROTESTANT. Extracted from the Belfast News Letter of June 18 and 21, 1833. London: Fellowes. 1833. Pp. 47.

THE subject of this pamphlet must be familiar to our readers, with the doubts and divisions of the friends of education, as to the system recommended by government.

The writer of these thoughts is a sensible and clever man, who has evidently considerable knowledge of human nature in the mass, as well as of that particular portion of it which exists in Ireland. He

sets out with an aphorism deduced from a consideration of the past, and ends with advice calculated to benefit the future. By influencing the people you influence the government, and consequently government institutions. If, therefore, the government have acted wrongly, the people are to be blamed for it. But, however true in this individual case and in many other cases, there are and must be exceptions to this rule. Yet on the whole, now-a-days, the power of the people will by a sudden exertion set all right (or wrong) again. We say not whether we concur in all the writer's views; but certain it must be, that as things are, it is absurd in people to quarrel about non-essentials: for if "influence in the legislature is (in a free country) a mere index of influence in society," and "to be angry with it, is as childish as to be angry with a clock for striking an unwelcome hour, or with a barometer for indicating the approach of foul weather," then the better way in all public questions will be, to throw prejudices aside, and unite for a common end. The state of Ireland requires this, *if possible*; but it is a hard thing for Protestants to cease from abusing Catholics, and for Catholics to cease from abusing Protestants. Moreover, there is danger in the present state of things that one of the parties may sleep at their posts in the enjoyment of their armistice; the one growing careless, the other treacherous. No one can doubt, that where opposite parties can unite, good must ensue; but then these parties must also be watchful of themselves. As applicable to the Government Education System in Ireland, we hope this union recommended in the "Thoughts" before us will be found to answer to the writer's views: of the two evils it is perhaps the least. But putty and plaster, or oil and water, will as soon intimately blend, as real Protestantism and sincere Catholicism. Yet if by uniting, the ignorance of the Irish peasantry be dispersed, we will say in the name of common sense as well as of Christian charity, "*Sit, esto.*"

A Sermon, preached at the Visitation of the Venerable the Archdeacon of Totness, in the Parish Church of Tavistock. By the Rev. EDWARD ALKINS BRAY, B.D. F.S.A., Vicar of Tavistock. London: Rivingtons. 1833. Pp. 22.

THIS discourse, on Isaiah lxii. 6. is what many would call a *political* sermon, seeing it defends the political importance

and political rights of the Church. It is a good specimen of Mr. Bray's style and manner, already well known to our readers. He argues in this sermon on the necessity of union amongst the Ministers of the Church; he commends the formation of a "*Clerical Society*," to further the objects, literary, anti-quarian, and social, of the profession.

The Stability and Perpetuity of the Church of Christ: a Sermon, preached in the Parish Church of Rothley, Leicestershire, on Wednesday, May 22, 1833, at the Visitation of the Hon. and Rev. H. D. Erskine. By the Rev. T. H. MADGE, B.A., Curate of Rothley. Leicester: T. Cundee. London: Hamilton. 1833. Pp. 44.

A WELL-CONSTRUCTED, well-argued, and to us convincing discourse on Matt. xvi. 18. The Roman Catholic interpretation of the word "*Rock*" is explained and refuted in a masterly way; and the Church of England, as a portion of the "*Church*" of Christ, defended, pleaded for, and her peculiar situation in the present day explained. We particularly commend the argument from p. 36 to 40.

Temptations incidental to the Christian Ministry. A Sermon, preached at the Visitation of the Right Rev. J. B. LAW, Bishop of Chester; held in the Cathedral at Chester, on Tuesday, October 9, 1832, by GEORGE STEVENSON, M.A. Vicar of Backford, and Fellow of Trinity College, Cambridge. Chester: Seacombe. London: Hatchard. Pp. 32.

A POWERFULLY convincing and truly Christian discourse, on 1 Cor. ix. 27. in which the author points out the dangers incurred by the ministers of the gospel, in the course of their duties, from want of due consideration respecting their own human liabilities to err. We earnestly recommend a perusal of it to our professional brethren. It will amply repay the half-hour spent, and may perchance awaken reflections which will last through life. They who know the most of the difficulties of the ministerial work, will best appreciate the plain, yet distinct,—the modest, but uncompromising, detail of the obligations and the dangers of the Clergy here set before us for our encouragement and benefit. It is not an enthusiastic harangue, but a manly, argumentative, and eloquent vindication

of the character of his office; and it is not saying too much of the author, that if his own life be a comment on the standard he has produced for others, he has as much reason to rejoice in the prospect of his final trial, as the Apostle, on whose words he has so ably commented.

We may observe, in conclusion, that the question, whether St. Paul, in this text, betrays any indecision as to the certainty of his salvation, is properly omitted: the object of the author not being to expatiate on the assurance of faith, but on the grand secret, whence the Apostle's confidence was derived,—his strict obedience to the law which he expounded.

Poetical Remains of a Clergyman's Wife.

London: Rivingtons; Ford and Starling. 1833. Pp. 124.

Our pages have sometimes contained apparently harsh opinions of some of the lighter productions of the day; and it is a satisfaction of no ordinary kind to be able to confer upon the publication before us unmingled praise. The circumstances under which these Remains have been introduced to the public might disarm criticism; but the book needs no bolstering. The poetry is of no common kind;—the sentiments are those of a Christian. We quote "The Death of Hooker," (p. 63,) as our proof.

"THE shadows of this dreaming life were gone,

The sounds of earth had died in peace away,

His works of faith, his love's light labours done,

Calm on the bed of death the prophet lay;

And then all heaven drew nigh in holy light,

The pomp descended on his gifted sight.

"That dark low chamber, like a temple, shone

In the full glory of a present God;

And round about the high uplifted throne

Ten thousand times ten thousand angels stood,

In blessed service, or adoring there,

Waiting, all wing'd, their Lord's commands to bear.

"He gazed upon the long expanding host,
From rank to rank delightedly he pass'd,

Till, in eternal distance faintly lost,

The glorious army faded dim at last;
Amid the multitude no sound of strife,
All perfect peace, where all was perfect life!

"Their blended songs of ecstasy and love,
Their words of whisper'd music softly died;

Their peaceful feet and noiseless pinions move,

Hush'd as the mighty ocean's calmed tide.

Oh! not the stillness of the silent sky

Hath such a rest as that full harmony.

"Archangels, ministers of God's high will,
Who nearest stand to the eternal throne,
And those more lowly cherubs who fulfil

Their gentle offices of love unknown,
Alike on highest, humblest tasks they move,
Obedient only to the law of love.

"How beautiful their order! how divine!

The prophet gazed, nor longer could he bear

Still in this dark, disorder'd world to pine;

His home was ready, and his heart was there;

One quiet sigh, the meek desire was given;

The bright reality! he was in heav'n!"

The last poem, "On the Monument erected to the Memory of Mrs. G——Y, in Bishopgate Church," which is extremely characteristic of regret at the loss of an amiable and talented wife, makes us consider it the production of a mourner; and the object is, in all probability, the author of these "Poetical Remains."

"I REAR'D beside the altar, Love, thy monumental stone,

There only could my spirit bear to feel that thou art gone,

There, where the light of heaven comes down on earth, the holiest spot,

My heart can dare to think of thee, for ever unforgot.

"And oh! when there I stand, below'd, the marriage bond to seal,

Do I not hear thy step draw nigh, and see thee trembling kneel?

And then, again, in fancy, thou art standing by my side,

More beautiful than ever now, my fair celestial bride!

"And there, when on a holier day the bread of life is given,

I see thy angel form descend, already rob'd, from heav'n:

But no! thou needest not that I the emblem cup should bring,
For thou may'st drink for ever now of life's unfailing spring.

"Then be for ever at my side, lost angel, present here;
Though in my earthly home no more its solitude to cheer,
Yet in the temple of thy God in love descend to me,
There may we ever meet below, till I shall come to thee." Pp. 123, 124.

A more pleasing volume it has not been our gratification to peruse for many an idle day.

Reasons for thinking Mr. Irving deceived. By the Rev. PETER BLACKBURN, M.A. of Christ's College, Cambridge, and late Curate of St. Mary's, Lichfield. Cambridge: at the Pitt Press. London: Hatchards. 1833. Pp. iv. 57.

THE substance of this pamphlet was addressed, in the spring of last year, to a friend of the author,—one of the chief among the so-called "*gifted persons*," who have given utterance to the miserable jargon by Mr. Irving considered the *Gift of Tongues*. The press has teemed with accounts of these strange proceedings, and even yet the delusion obtains. Of Mr. Irving we would speak with caution; but our conviction is, if he be not *insincere* in heart, he must be *deranged* in intellect: and yet, as in all such cases, (Johanna Southcote for example,) the wonder is less respecting the leader, than as it regards the followers of the deception.

Mr. Blackburn, without indulging in any rash or general strictures on the motives of the parties concerned, enters into a calm and quiet discussion of the case, on the ground of its possibility, as not unallowed by Scripture; and of its improbability, as called for by the exigencies of the Church. He has examined the question with the spirit of a man anxious for truth; and, after canvassing the *proofs* which these *gifted persons* have produced, by the light of the Scriptures, and the interpretations of those Scriptures by Mr. Irving, has come to a conclusion which we conscientiously agree in, that "*The Gift of Tongues*," mentioned by St. Paul, was a power given by the Holy Spirit, of speaking languages that were then known in the world; that, 2dly, they who had this gift always understood what they spake in

the tongues; 3dly, that they who exercised it, were left to their own discretion as to using it; and, 4thly, as a deduction from these conclusions, that the whole system of Mr. Irving fails in *credibility*, and can derive no support from Scripture.

As this work, in MS., was instrumental in converting one, we hope, in print, it will aid in reclaiming many to the truth.

A Series of Discourses addressed to Young Men. By JOHN C. RUDD, D. D. Rector of St. Peter's Church, Auburn, New York. Second Edition. Auburn: Printed at the Gospel Message Office, by Henry B. Ten Eyck. 1831. Pp. iv. 132.

SEVEN plain, well-written, chaste, and sensible sermons, on the subjects most necessary to be borne in mind by young men entering on the world. They remind us of the publications of Fordyce.

His brief preface the author concludes in the following words:—

"Of one thing he is fully convinced; men of intelligence and worth, who have witnessed the mischievous tendency of fanaticism on the one hand, and of the insidious and poisoning influence of scepticism on the other, will not judge harshly the humble efforts of one who would contribute his mite towards arresting evils that very plainly exist."

We hope to have the melancholy office of bringing before our readers, in the course of a month or two, startling proofs of the "poisoning influence" above alluded to amongst our American brethren; and they will then perceive, that, in conferring praise of no ordinary kind on Dr. Rudd's undertaking, we may safely calculate on their seconding our suffrages.

Sermons on Various Points of Christian Practice and Experience. By J. B. B. CLARKE, M. A., Trinity College, Cambridge. London: T. S. Clarke. 1833. 8vo. Pp. 362.

OUR usual, and as we think the most appropriate, way of noticing the volumes of Sermons, which from time to time issue from the press, is to point out briefly their general style and bearing, and to subjoin the texts and subjects of each discourse. The present series is from the pen of a son of the late lamented Adam Clarke, and it is enough to say of him, *sequitur patrem passibus*

æquis. Abjuring Calvinism from his creed, as not to be found in the Scriptures, he has dwelt frequently and fully upon "unmerited mercy of God in Christ Jesus, free for and attainable by every soul of man,—a faith that worketh by love,—the heart to be changed by the influence of God's grace, and supported in holiness by his Spirit;" and other truths of equally fundamental importance. The heads of the several sermons, which evince an earnestness of appeal grounded upon solid argument, and urged with considerable eloquence, are as follows:—1. The Mode of obtaining Peace with God, Isa. xxvii. 5. 2. The Danger of Nominal Religion, Isa. lviii. 1. 3. Jehovah's Attributes are the Believer's Hope, Exod. xxxiv. 6, 7. 4. Resistance to Evil is the Conquest of Sin, Jam. iv. 7. 5. The Diffusion of Christianity, Hab. ii. 14. 6. On Prayer, Eph. vi. 18. 7. The Circumcision of the Heart, Rom. ii. 29. 8. The Conversion of Sinners, Jam. v. 20. 9. Evidences of Spiritual Adoption, 1 John iii. 2. 10. The Light of the Gospel, Mal. iv. 2. 11. The Atonement, Acts iv. 12. 12. The Immutability of God, Mal. iii. 6. 13. Ministerial Boldness and Love, Philem. 8, 9. 14. Christian Fortitude, Luke xii. 32. 15. All Knowledge the Gift of God, Job xxxii. 8. 16. Practice the Proof of Doctrine, John vii. 17. 17. The Faith and Love of a Christian, 1 John iii. 23. 18. Salvation from Sin, Exod. xv. 2. 19. The Manifestation of Christ, Luke ii. 13, 14. 20. Let there be light, Gen. i. 3. 21. The Invitation of the Gospel, Num. x. 29. 22. On Faith, Heb. xi. 1. 23. The Last Judgment, Rev. xx. 11—13. 24. Unfailing Happiness, Ps. v. 11. 25. The Nature and Effect of Divine Law, 1 Tim. i. 5. 26. Singleness of Purpose the Safeguard of Religion, Ps. lvii. 25, 26.

Montague; or, Is this Religion? By CHARLES B. TAYLOR, M. A. Author of "*Records of a Good Man's Life*," &c. &c. London: SMITH and ELDER. 1833. 12mo. Pp. 268.

MANY an idler will stand still in the street to hear a story of "a cock and a bull," who will never enter a church to hear a sermon; and upon this principle we are inclined to think that Mr. Taylor's good intentions may not be wholly thrown away in the publication of those Tales which he periodically puts forth. Of the

general run of religious novels we are decided enemies, principally because the characters they develop are not only fictitious, but unnatural. The narratives of Mr. Taylor are for the most part founded on fact; and they are free from those gross extravagancies which tend to make religion itself either absurd or profane. "*Montague*" is by no means the least effective of the author's performances.

The Catechumen's Instructor; being a brief Explanation of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, with Questions and Answers on each. By the Rev. SAMUEL FOX, B. A., Curate of Morley. London: Hamilton. 1833. 12mo. Pp. vii. 111.

IN the compilation of this little manual, the author had principally in view the duties of sponsors, as specified in the concluding exhortation in the office for the public baptism of infants. His explanation of the formularies, as well as the questions and answers built thereon, are clear and well-digested; and godfathers and godmothers will do well to seek the assistance of such a monitor in the performance of that solemn engagement to which they have pledged themselves.

A concise View of that Class of Prophecy which relates to the Messiah, connected with the leading Doctrines of the Christian Faith. By WM. WEBB ELLIS, M. A., Brazenose College, Oxford. Oxford: Baxter. London: Rivingtons. 1832. 12mo. Pp. xi. 125.

TO compress within a small compass the argument from prophecy; so far as it relates to the Messiah in his threefold character of a Prophet, Priest, and King, is the object of this treatise. The author has rather endeavoured to lead the student to such a train of thought as may induce him to pursue the subject as developed in the works of our best divines, than to examine it in all its bearings himself. He has opened the way, however, for much interesting speculation; and some material points connected with the Jewish errors, he has critically and deeply investigated. We would recommend his book as a useful guide in the important branch of Biblical inquiry.

Seven Sermons on the Lord's Supper; with appropriate Devotions for Private or

Family Use. By the Rev. CHARLES GIRDLESTONE, M.A. *Vicar of Sedgley, Staffordshire.* London: Rivingtons. Oxford: Parker. 1833. 12mo. Pp. viii. 116.

LIKE all Mr. Girdlestone's parochial sermons, these seven are calculated to do extensive good, and they are published with this intention. The subject is clearly and piously treated, under the following heads: — 1. Exhortation to Communion, Matt. xi. 28. 2. Neglect of the Ordinance, John vii. 66. 3. Nature of the Sacrament, 1 Cor. xi. 25. 4. Excuses Answered, Luke xiv. 16—18. 5. Method of Preparation, 1 Cor. xi. 28. 6. Watchfulness and Prayer, Matt. xxvi. 41. 7. Frequency of Receiving, 1 Cor. xi. 26. Learned and unlearned, but the latter especially, will gain much by a diligent perusal of the entire series. The prayers at the end may be advantageously committed to memory.

Picturesque Memorials of Salisbury. Nos. VII. and VIII. By the Rev. P. HALL, M.A.

WE have just received the above numbers, and are equally gratified as with those which have preceded. The plates represent St. Anne's Street; St. John's Chapel, Harnham; and a very neat bird's-eye view of the Cathedral, Chapter House, and Cloisters. The woodcuts give representations of the Tomb of the Duke of Buckingham in Britford Church; the Hospital of St. Nicholas, Harnham, and of an ancient Horn in the Council House. Of the "descriptive letter-press," we can add, that it is pithy, but elegant. Two more numbers complete this neat and instructive volume: for which we, in conjunction with the inhabitants of Salisbury and its neighbourhood, are indebted to the labours of our reverend and respected author.

History of Moral Science. By ROBERT BLAKEY, *Author of an Essay on Moral Good and Evil.* London: Duncan. Edinburgh: Bell and Bradfute. 1833. 2 vols. 8vo. Pp. x. 374. v. 357.

WITHOUT any reference to the views of Mr. Blakey himself, as to the formation of a system of moral ethics, there can be no hesitation in fixing a high standard of value to his work, as an historical comment on the most important themes of ethical science, from the earliest periods to the present times. Having traced the several systems of moral phi-

losophy to the age of Hobbes and Malmsbury, he devotes a series of chapters to the separate discussion of the systems maintained by the most eminent writers, introduced by biographical notices of each successive author, with such an analysis of his views as may lead the reader to draw his own conclusion respecting their comparative merits and defects. In the last chapter but one, he assumes the character of umpire. This decision will be received by all with respect, even if it be not adopted without scruple. The work concludes with a brief notice of the morality of the Scriptures.

Family and Parochial Sermons. By the Rev. WILLIAM SHEPHERD, of Trinity College, Cambridge, and Curate of Cheddington, Bucks., &c. London: Rivingtons. 1831. 8vo. Pp. xvi. 424.

HAD this volume come to hand at an earlier date, it would have received that attention which we are always ready to give to works of real practical utility and public merit. Drawing a line between the extreme of fanaticism on the one hand and lukewarmness on the other, Mr. Shepherd seeks for the evidence of faith and the fruit of the Spirit; and whilst he occasionally alludes to the mistaken notions of others, he is careful to "give none offence," by exhorting to "unity and brotherly love." The contents of the volume will furnish our readers with the best test of its importance:— 1. The Advent, Matt. xxi. 9. 2. The Joyful Message, Luke ii. 10, 11. 3. Thanksgiving, Ps. c. 5. 4. The Saviour's Compassion, Luke xix. 41, 42. 5. Insecurity, 1 Cor. x. 12. 6. The Watchfulness of God, 1 Pet. iii. 8. 7. The Chosen People, 1 Pet. ii. 9, 10. 8. Death and Life, 1 Cor. xv. 22. 9. Be of good Cheer, Matt. xiv. 27. 10. Lent, Joel ii. 12, 13. 11. Good Friday, 1 Pet. ii. 24. 12. Easter Day, Acts ii. 26, 27. 13. Whitsunday, Acts xix. 20. 14. Strangers and Pilgrims, 1 Pet. ii. 11. 15. Contentment, Prov. xxx. 8. 16. The Saviour's Humility and Glory, Phil. ii. 9—11. 17. Consider your Ways, Haggai i. 7. 18. The Sleep of Death, John xi. 11. 19. Balaam, Numb. xxii. 32. 20. Saul and Paul, 1 Cor. xv. 9, 10. 21. Help from Trouble, Ps. lx. 2. 22. The Christian's Vocation, Eph. iv. 1—3. 23. Unity, Eph. iv. 3. 24. The Righteous and the Ungodly, 1 Pet. iv. 18. 25. The True Search, Matt. vi. 23. 26. Man's Iniquity and God's Mercy, Ps. cxxx. 3, 4. 27. Thou art the Man, 2 Sam. xii. 7.

A SERMON,

ON THE RESPONSIBILITY OF MINISTERS AND THEIR FLOCKS.*

2 TIM. IV. 1, 2.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"JESUS Christ, the same yesterday, to-day, and for ever"—is the foundation of all christian doctrine, and the groundwork of all christian hope. Existent from eternity to eternity, "God blessed for ever," He "in the beginning was with God, and was God;" and in the latter days, when the universe shall pass away, and the heavens shall be shrivelled as a scroll, he shall stand upon that earth as judge, where, in the capacity of man, he came to ransom and redeem. Heaven and earth shall pass away, but he and his word shall never pass away. "They may perish, but he shall endure; yea, all of them shall wax old like a garment; but he is the same, and his years shall not fail." (Ps. cii. 26, 27.) The Lord Jehovah cannot change, nor can his word alter; for his judgments and his mercies, like him, are true, and shall endure for ever. To him, the ages of the world and the constant succession of mere temporal changes are but as drops that merge and mingle undiscovered in the ocean of that vast eternity from which they sprung, mere noteless scintillations that succeed each other in the constant radiation from the source of light and life. And were it not so, what would be the consolation or the trust of the believer in the word of revelation? If the religion of the Saviour were intended solely for the age in which he condescended to appear on earth,—if his threatenings and his promises were but as transient messages to one peculiar race of men, to one peculiar age or nation, to the immediate disciples and followers of himself or his apostles;—if not intended for all ages and all peoples and countries, then might the justice of Almighty vengeance properly be questioned, and the mercy of redeeming love be fairly viewed as a mere partial scheme of favouritism and election. But how, on such a supposition, could the object of the Saviour's advent be accomplished? How on such a slender, such a feeble basis, could that throne be built, that kingdom be established, which is to bear dominion from the east unto the west and from the north unto the south, even from the one sea unto the other, and to enrol all kingdoms, and nations, and languages, in the ranks of the Redeemer, and beneath

* This sermon was preached on the Sunday after the consecration of the Parochial Chapel of Longfleet and Parkstone, Dorsetshire, September 29, by the Rev. W. B. Clarke, M.A. the appointed clergyman.

the banners of the Lamb, "till the earth shall be filled with the knowledge of the Lord, as the waters cover the sea?" If the commandments of the law were simply so many transitory rules for the regulation of the tribes of Israel, and not intended to endure unto the end of the world;—then is the God of the Jews not the God of the Christians:—if the precepts of the Gospel are not of imperative consequence to the very end of time, then we must either look for another dispensation, or, as that is impossible according to the gospel, then Christ Jesus did not die for the sins of the whole world:—doctrines so utterly at variance with the word of truth, that we cannot but concede the point for which I am contending.

The appointments, then, which Jesus made to carry on his wondrous work, and the regulations which were framed by his apostles, are, therefore, after due allowance for the differences of customs and of manners, of equal weight with Christians of the present day as with the early followers of the Lord. "The unity of the Spirit and the bond of peace," are of no less importance now than formerly; and as in the infant days of church existence, so now "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. iv.) The responsibility, then, of the Christian now is still the same, whether he be hearer or teacher, and no less now than then is there the weight of obligation upon all men, in the respective states to which their God has been pleased to call them, to receive and to obey the laws and precepts which he has wisely published and proclaimed. When, therefore, we would inquire what is the line of conduct which we should pursue, in our vocation and calling; when we would seek the faith in which we ought to walk; we must have recourse to that written declaration of Almighty wisdom which the Scriptures have made known. There, as in a mirror, we may see reflected, not alone the works, but also the will of God;—there may we dig, as in a land of springs and fountains, for the water of salvation;—there may we search, as in the mine of everlasting wealth, for those invaluable riches which neither moth nor rust can corrupt, and which, as they have all received the stamp of heavenly truth, shall be admitted as a tribute into the treasury of God. Are we afflicted or in sorrow? there we may find the softening words of consolation. Are we in prosperous circumstances? there may we learn that due discretion which shall guide us in the use of temporal blessings. Are we repentant sinners? thither must we look for our intercessor and our advocate, our offering for sin, our assurance of pardon. To all men, of whatever station or condition in society, are these fitting and appropriate injunctions; and none who seek but shall be sure to find; the door stands open,—if he knock, he shall obtain admittance; if he ask he shall receive.

Premising this as true, in general, of all the various circumstances in which mortals can be placed on this side the grave, and, in particular, of every difference of direction as implied and written for the guidance of each individual member of society; let us, on the present occasion of assembling in this place, turn this knowledge to our own improvement,—an occasion on which it is imperatively necessary that *one at least* amongst

us should try and examine the ground on which he, for the future, will be called upon to stand, in the performance of those solemn and important duties which he must henceforth exercise amongst the congregation which may assemble in this place;—and may the Lord God our Saviour bless, by the influence of the Holy Spirit, the consideration of the subject to *his* advantage and to *your* conviction!

The man who undertakes the office of a teacher in the Church of Christ has need of much instruction and assistance from on high. His vocation and his ministry are of such a solemn kind, that though it may well be matter of thankfulness to him, to be exalted to the office of ambassador for God, he must remember the obligation which is laid upon him to do his work with “singleness of heart” and mind, to “plead for Christ who hath committed the gospel to his trust,” (1 Tim. i. 11.) in the spirit of christian soberness and truth, and to pray and to labour for the conversion of the souls for which he has to give account. Need is there also for encouragement to persevere, for difficult it is to be “a good minister of Jesus Christ” (1 Tim. iv. 6.), in spite of the natural corruption of his own weak heart, the temptations to self-righteousness and the vanity that courts applause, the hardness and impenitence and jealous dispositions of his hearers, and those ten thousand machinations of the enemy, who, ever on the watch to do the work of mischief, continually is scattering tares to choke the wheat of God’s word, or to excite the pride that takes offence where benefit was meant, or lull to sleep the half-awakened conscience that might, if properly aroused, throw off the deadly torpor of an unthinking or an unbelieving self-contentment that stupifies and blinds, and leaves to speedy and inevitable ruin.

Happily, my christian brethren, on a topic of such tremendous moment, we are not left to the interpretation which caprice and vanity too often give of those general precepts scattered up and down the gospel. St. Paul himself, the great and first apostle to the Gentiles, of whom we are sprung, has left on record his directions to his sons in the faith, Timothy and Titus, the models upon which all future ministers are bound to frame their lives and conversation. To them I refer you for the rules by which the conduct of your teacher will be tried,—by which he must regulate his method of instruction from this place,—and to which he invites attention, not alone as justifying him in your eyes, but as offering to your notice subjects of the first importance to your own eternal interests.

It has pleased the all-wise Disposer of events, in whose power are the issues of life and death, to bring to a conclusion that work and labour of love which many deemed impossible. It has pleased him to bless the labours of those who have built up this house of prayer. God *has* prospered us;—and I stand here to-day, commissioned to declare his counsel and his will. I came amongst you more than thirteen months ago a stranger—bearing with me but few credentials of my past career, and graced with but few trophies of successful duty. It would however be injustice, if I denied, that though I came a stranger, not as a stranger have I been received. The ministry which I have exercised from that time up to this, although it has been of such a nature as not to bring me into contact with my hearers

more than in a formal or a casual manner ; yet have they listened to my exhortations and remarks with an attention and regard, for which I am, both in my own and in my Master's name, a debtor : and I deem it only due to them thus openly to state my obligation.

Amidst a season of great doubt and great anxiety—a season of disappointment and vexation—a time of trial and perplexity, not seeing how events might end, or with what difficulties we might have to strive, the Lord hath blessed me with a patient and a confiding heart ; and I am yet enabled to address you from this place, with the full enjoyment of every privilege which, under any circumstances, could await me. To some I am, perhaps, still unknown ;—but it is my desire not long to be unknown. If they will receive me as I wish to be received—the friend of the sick chamber and the dying bed—the humble instrument of comfort in affliction—the messenger of consolation to the heavy-laden penitent—the preacher of repentance to the sinner—the herald of redemption to the captive—the minister of good tidings to them that need salvation ; not long shall I find it necessary to claim indulgence for the message which I bring. In all these characters, I feel assured, I need not supplicate your welcome. But the duties of the faithful minister are sometimes of a different nature. There are occasions when he feels himself constrained to speak of *judgment* as well as of *mercy* ; to mention wrath as well as love ; to arm himself with the threatenings of God's word against the sinner and his favourite sins, and to denounce the backsliding traitor to his King and Captain. On occasions like these, if any such arise, it may be, that I shall have to speak to you of the terrors of the judgment-seat,—of the curses written in the law,—of the denunciations of eternal hatred,—and of the unmitigated sufferings of the cast-away.

It is on such heart-rending subjects, that the christian minister feels it difficult and painful to address his hearers. He feels, that as a human being, liable to sin and prone to error, burthened himself with broken vows and duties ill discharged ; a sinner, like his hearers, liable to be undone for ever, and obnoxious to the offended justice of all-perfect Majesty, he is taking on himself an office of the most difficult kind ; that his earnest expostulations and his solemn warnings are liable to misinterpretation and, still worse, *misapplication* ; that the passions of the hearer, whom he would willingly reclaim, are roused against the hand that would arrest him in his mad career ; and that pride, vanity, self-love, and wounded self-importance, are too apt to be excited where they should be appeased, and to plunge the sinner into a still deeper vortex of interminable sin. He knows, too, that by such candid boldness, he is losing the esteem of men—not, it is true, of men whose good opinion is an object of reward—but still of men with whom he must be constantly connected in the daily scenes of human life ; and even this consideration, humiliating as it is, is not often so hardly rejected, as to offer no detriment to his solemn duties. But, my brethren, despite all these untoward objects, the path of duty must be trod ; there is an eye upon the shepherd who shall permit his flock to stray, or is too weak in courage to recall them, should they wander in a distant or a dangerous field. And should they deviate on the summit of some steep and giddy height, or plunge away into the recesses of some wild

impervious forest; still there, whatever the fatigue, whatever the immediate or apparent difficulty, to lead them back to the green pastures of salvation, he must seek them; for at his hands each one will be required, when the Lord reckoneth with his stewards. "Thus saith the Lord God; Behold, I am against the shepherds, and I will require my flock at their hands." (Ezek. xxxiv. 10.) Easy is it for a minister to flatter with his lips, or to pass in silence over sins that need correction; easy is it to cry, "Peace, peace, when there is no peace" (Jer. viii. 11.); but if God's people are seduced thereby, woe unto the seducers—"to wit, the prophets that see visions of peace, when there is no peace, saith the Lord God." (Ezek. xiii. 10.) Even in this world, is this weakness and uncertainty detected and exposed:—they who despise the forms, thereby gain fresh ground for blame against the spirit of our worship; and the cunning of the infidel will instantly employ the weakness of the minister as an argument against the truth of the religion he professes. How often do we hear the deist openly professing to accuse the ministers of the gospel of disbelieving what they preach, because they do not hear, perhaps, so much reproof and exhortation as might be desirable; and yet so inconsistent is our poor unsteady human nature, that when a pastor is *sincere* and *earnest*, on the part of those who boast the most of their affection for the Church, we hear too frequently the words of Korah and his company used,—“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore lift ye up yourselves above the congregation of the Lord?” (Numb. xvi. 3.) To such like arguments it may be wise to answer by a reference to the words of God himself: “Son of man, I send thee to the children of Israel; be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks; thou shalt speak my words unto them, whether they will hear or whether they will forbear.” (Ezek. ii. 3, 6, 7.) “Son of man, I have made thee a watchman in the house of Israel; therefore hear the word of my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” (Ezek. iii. 17, 18.) Such is the word of God to the prophets of Israel: and what is the commandment of the same God, by the mouth of Jesus Christ, to the priests that minister in the congregation of Christians? “Woe unto that man by whom the Son is betrayed! it had been good for that man if he had not been born.” (Matt. xxvi. 24.) “Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” (1 Tim. v. 20, 21.) “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” (Tit. ii. 15.) “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.”

Surely, surely, here is enough to make the most conscientious pastor tremble at his charge! Surely, he *is* justified, if he should even seem to "*magnify*" too much "*his office!*" Let me then ask your sufferance, christian friends, beforehand, for the performance of the duty that devolves upon me from this day. And let me beg, that no one will suppose, in any thing I may hereafter feel it right to say to you from this place, that I am presuming on my situation to step across the line of strict propriety, if I seem too candid on the subjects that may come before us. I feel the burden I have taken on myself a heavy one;—there are discouragements opposed to the performance of the task imposed; with some there may be the influence of feelings which have no reference to me, but which may, notwithstanding, operate against the object which I have in view;—the best interests of my hearers,—the eternal good of those committed to my charge,—the inculcation of all christian feelings,—the peace of brethren,—and the fellowship of saints. May all unkindly sentiments from this day cease to operate amongst you! May the consideration that a building dedicated to the service of the King of Heaven,—a service which is formed for the exclusive welfare of his worshippers, be sufficient to allay the heat of party disputants, and to reconcile the jarring strifes of men that have one common faith, one hope, one Saviour; and who, hereafter, sooner or later, must appear before the *same* tribunal, where the petty subjects of our earthly disputations will be swallowed up in the prospect of an eternity of bliss or pain! Let us unite to serve the Lord, and to wish good-will to men; to forget the past and look to the future; and to stretch forth, to those that may stand aloof, the hand of fellowship, encouraging them by our example to pass over from the hostile ranks, and help us! Let us rejoice, that so many temples* have been built unto the Lord, and pray "that they may be established, that His name may therein be magnified for ever." (1 Chron. xvii. 24.)

Pray also, christian brethren, for the success of those that minister therein; especially for your immediate minister, that he and they may find strength and grace to warn the unruly, to comfort the feeble-minded, and to do good unto all men; proclaiming the glorious tidings of salvation to those that have not heard, and the terrors of eternal judgment to those who will not hear, the gospel-call to holiness of life. Pray that he may always recollect the solemn charge delivered in the text—and that remembering the awful penalty attached to his forgetfulness, he may be able to preach the word—be instant in season, and out of season,—that he may reprove sin of every kind and nature, rebuking sinners who wilfully offend, and exhorting all to turn to righteousness of life, patiently bearing the obloquy he may excite, and teaching from the Scriptures what should be the reason of your faith, and the cause and object of his endeavours to bring it to perfection. Thus will the duty of the minister and people be in some degree reciprocally discharged: thus shall we all, in our respective stations, labour to exhibit the true fruit of christian peace and brotherhood.

* Four churches have been built up in the neighbourhood of Poole within the last four years.

When you consider, in what awful words the great apostle has enforced his message unto Timothy, you must feel convinced, that the exhortations to faithfulness in the ministerial duties are of the first importance. "I charge thee, before God," he says, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." My brethren, at that awful hour, when "the dead, small and great, shall stand before God," and "the books of conscience shall be opened," and you that hear, and I who speak, shall be confronted face to face, what will be our mutual sentiments, if, through neglect, any one of you be found amongst the number of those wretched beings, against whom already is the sentence of the Judge recorded,—*"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"* (Matt. xxv. 41.) What, I say, will then be *your* reflections, and, if instrumental to so sad a doom, what also will be *mine*? You will turn upon me with a look of horror and contempt, with a heart that fain would break but cannot—desiring death, and knowing that you will be then immortal, and can never die, fitted to endure and doomed to suffer torments without end or mitigation; and you will say,—*'But for thee, vile and wretched hypocrite, who didst see me entering in the path of danger, and who wouldst not warn me of it; who knewest that I trod the road to ruin, yet commissioned and commanded to recall me from it, sufferedst me to walk therein; who didst behold me on the precipice, and instead of snatching me from plunging headlong into the yawning gulf that stretched beneath me, didst allow me carelessly to leap therein; I might now have been admitted into yonder blissful Paradise, with the spirits of the just who now are perfect, and instead of wailing and lamenting in the torment of unquenchable and burning agony, might have been praising, in the hymn of ecstacy that tortures now my ears, the redemption that was purchased for my soul, but which thou kept back from my acceptance!'* Think not such a scene impossible!—if there be truth in Scripture—if there be any faith in the records of God's will—such *may* most undoubtedly be the fate of you or me. But may God avert so sad a possibility! May he enable me to speak, and you to hear, the word in such a saving manner, as shall enable us, at the solemn moment, whence there is no recall, to appear with confidence before our Judge, pleading the merits of his blood, and claiming the power which has been given him in heaven and in earth, as our undeserved but certain privilege, to gain admission to the city, in whose light shall walk the nations that are saved! (Rev. xxi. 24.)

This day commences a career which must, to me and to you, have everlasting consequences,—and from this day, through all eternity, a connexion is established, which must either be for the blessing or the curse of each of us. It is as much, therefore, *your interest as my duty* that I fulfil, in all its intricate details, the task that devolves upon me, whilst I am permitted to labour in this corner of the gospel vineyard. "I charge thee before God and the Lord Jesus Christ," is an exhortation that I dare not disobey: but think not that it belongs to me alone.

The word, it is true, is to be preached by the pastor; but by the people it must be obeyed. I must exhort, reprove, and rebuke, and you must follow up the exhortation, or the burden will then fall upon

yourselves alone. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. xxxiii. 9.)

I have deemed it right on this occasion of our first assembling in this place, since its dedication to religious purposes, to address myself thus personally to the congregation; and I trust that no one will mistake the object of so doing. At any time, the entrance on a novel field of duty is an interesting subject to the christian minister; but on this occasion, and at this time, it is peculiarly so. The building in which we are here met together is altogether new,—we worship here for the first time on consecrated ground,—the congregation is new also:—and, knowing that a "city set on a hill cannot be hid,"—that there will be numerous eyes on earth as well as in heaven, watchful of our progress, it surely could not be inappropriate that I should apply myself, before I ventured to attend to yours, to my own solemn obligations, as connected with them. And by thus placing before you what God requires of a pastor, you may also better understand what he expects of the flock. For, if the soul of the shepherd is to answer for the sheep of his pasture, the sheep themselves, *who will not hear his voice*, are equally responsible and equally involved.

May God in his mercy bless the attempt, and crown our future labours in his service with success! May He vouchsafe abundantly his blessing to rest on this new ark of his covenant of mercy; that the sceptic, who may come to scoff,—the critic, who may come to blame,—the careless, who may come from form,—the self-righteous, who may come in pride,—the penitent, who may come in meekness, may each carry home with him the blessing of conviction, reproof, humility, or consolation, as each respectively requires!

The field of duty round about us is both wide and varied in its character; and, like the scenery which is its type, has some barren, as well as many lovely spots, on which care and labour may not, we hope, be spent in vain. And if the certainty that some sins call for peculiar care amongst our poorer brethren, may serve to discourage,—the knowledge also that there are those, who, about to lay the snow of fourscore winters in the grave, which may shortly open for them round these walls, have desired to see the day when a temple should be erected in the spot of their nativity, that they might approach the altar of the Lord before they die, in the place where they have shared so long the blessings of life,—is an encouragement to persevere.

May the Lord of the harvest bless the soil and its increase to his praise and glory; and whilst you, my christian friends, remember your responsibility, may I also remember mine. May I ever bear in mind what I have to do, and whereunto I have been sent! May I ever recollect that "I am under a dispensation of grace,"—that "I am constrained to preach the gospel," whether my hearers shall approve or not,—that "woe is unto me if I preach not the gospel!"

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXV.

FATHERS OF THE THIRD CENTURY.

MINUCIUS FELIX.

Quid gentilium scripturarum dimisit intactum?—*Jerome in Epist. ad Magn.*

DURING the early part of the third century many orators and lawyers, of eminence and ability, had embraced the Christian faith. Among them was MARCUS MINUCIUS FELIX, whom it is probable that Arnobius,* in adverting to this fact, had more immediately in view. The gens *Minucia* was a noble Roman family; but though Minucius rose to considerable eminence in his profession at Rome, he was not, as it seems, a Roman by birth. From the manner in which he speaks of *Fronto*, a sceptical philosopher of Numidia, in his dialogue entitled *Octavius* (§. 9.), it may fairly be inferred, that he was himself a native of Africa; nor is he the only champion of the Gospel which that country produced. Within no great lapse of time, *Tertullian*, *Cyprian*, and *Arnobius* preceded or followed him in the defence of Christianity. He was originally a heathen; and, according to his own confession, had indulged in all the excesses of pagan impurity. His talents were employed in the justification of the vilest criminals, and in the most inveterate persecution of Christians and Christianity. *Octavius* was the constant companion of his pursuits and his vices; and so strong an attachment had been cemented between the two friends, that they were seldom seen apart. In the midst of their career of dissipation, the attention of the former was directed to the Sacred Scriptures; and, upon mature reflection, he became a convert to the faith. No sooner had he come to a knowledge of the truth, than he carried the glad tidings of salvation to *Minucius*; and thus both the one and the other were enrolled under the banner of the Cross.

After his conversion, Minucius still continued to follow his professional pursuits. Lactantius and Jerome (*Vir. Ill.* §. 58.) speak of him as an eminent jurisconsult, and practising in the Forum of Rome; and the former seems to regret that the time thus spent interfered considerably with the service which he might otherwise have rendered to Christianity.† During the vacations however, which the Roman law allowed at the time of vintage and harvest,‡ he seems to have relaxed

* *Contra Gentes*, Lib. I. *Et oratores et jurisconsulti, magnis ingeniis præditi, transierunt ad Ecclesiam.*

† *Lactant. Div. Inst.* v. 1. *Liber, cui Octavio titulus est, declarat, quam idoneus veritatis assertor esse potuisset, si se totum ad id studium contulisset.*

‡ *Minuc. Octav.* §. 2. *Sane et ad Vindemiam feriæ judicariam curam relaxaverant.*—Ulpian, in *Pandect. Leg. l.* states, that the vacations were fixed in the autumn, that litigation might not interfere with the vintage. Compare *Sueton. Aug.* 35. Hence also *Cyprian. Epist. ad Donatum*: *Et promississe me memini, et reddendi tempestivum prorsus hoc tempus est, quo, indulgente vindemiâ, solutus animus in quietem, sollemnes ac statas anni fatigantis ferias sortitur.* See also *Augustin. Confess.* ix. 2.

from his severer studies, and to have devoted his mind to the defence of his religion. On one occasion he had received a visit from *Octavius*; and it was agreed that they should proceed together to *Ostia*, partly for the benefit of his health; taking with them a mutual friend, *Cæcilius*, who was yet an unconverted heathen. An act of adoration, paid by him on the road to an image of Serapis, gave rise to a conversation, which ended in the conversion of *Cæcilius*. After the death of *Octavius*, *Minucius* threw the substance of this conference into the form of a dialogue, which, in honour of his memory, he inscribed with his name. How long he survived his friend is uncertain; but from the deference which *Cæcilius* pays to his wisdom and judgment, it is reasonable to suppose that he was somewhat advanced in years at the time when the conversation took place.

The *Octavius* is the only work of *Minucius* now extant; possibly, the only production of his pen; for the Treatise *de Fato vel contra Mathematicos*, which was attributed to him by the ancients, is mentioned by *Jerome* (*ubi supra*) for the simple purpose of declaring it spurious. It was probably attributed to him in consequence of an intention, expressed in the Dialogue (§. 36.), of treating more at large upon the subject. *Erasmus* knew nothing of any work of *Minucius*; and for a long time the *Octavius* was regarded as the 8th book of *Arnobius*, till it was at length restored to its rightful author, and its genuineness fully vindicated, by *Baudouin*, a learned lawyer, who published it separately, with a preliminary dissertation, in 1560. The error arose from the fact of its existence in a single MS. at the end of the seven books of *Arnobius*, which were discovered in the Vatican; and the title *Octavius*, being readily corrupted into *Octavus*, would tend to confirm the mistake. *Hadrian Junius*, however, had noticed it before *Baudouin*; and the difference of style, not to mention that the work of *Arnobius* is not written in dialogue, would strike even a cursory reader. *Lactantius* and *Jerome* (*ubi supra*) mention expressly seven books of *Arnobius*, and no more.

In the dialogue, *Octavius* bears also the second name of *Januarius*, and *Cæcilius* that of *Natalis*. After a short introduction (§§. 1—4),* detailing the circumstances which gave rise to the dialogue, *Cæcilius* commences the debate with a violent attack upon the impudence of Christians in presuming to have outstripped the wisest of philosophers in the pursuit of truth; recommends a blind adherence to the religion of pagan antiquity, with all its absurdities of omens, auguries, sooth-sayings, and poetic superstitions; and ridicules the doctrine of a resurrection, and the folly of braving certain death in the uncertain prospect of a life to come (§§. 5—8.). He then sneers at the title of *Brethren*, as assumed by Christians upon slight acquaintance;—charges them with

* In the third section, there is a curious description of the game, called by the Greeks *ἐκστρακισμὸς*, which is still much in vogue among children, under the name of *Ducks and Drakes*. It is worth transcribing. *Cum ad id loci ventum est, pueros videmus certatim gestientes testarum in mare jaculationibus ludere. Is lusus est, testam teretem, jactatione fluctuum levigatam, legere de litore: eam testam plano situ digitis comprehensam, inclinem ipsum atque humilem, quantum potest super undas irrotare: ut illud jaculum vel dorsum maris raderet, vel enataret, dum leni impetu labitur; vel, summis fluctibus tonsis, emicaret, emergeret, dum assiduo saltu sublevaretur. Is se in pueris victorem ferebat, cujus testa et procurreret longius, et frequentius exsiliret.*

worshipping an *ass's head*, the *Genitalia* of their Bishop,* and the cross of a crucified malefactor;—imputes to them the crimes of infanticide and cannibalism;—argues in favour of polytheism;—jests upon the idea of a general conflagration;—and represents the patience of Christians under suffering and persecution, as the height of folly and infatuation (§§. 9—13.). Arrogantly supposing that his objections are unanswerable, he challenges Octavius to a reply; nor does he fail to stigmatize him as *homo Plantince prosapie*; a title of reproach very commonly applied to the Christians, and originating in the poverty of Plautus the comedian.† *Minucius*, whom they had appointed umpire of the contest, rebuking (§. 14.) him for his petulance, while at the same time he commends the ingenuity with which he had managed his harangue, *Cæcilius* accuses him of partiality (§. 15.); and he, having repelled the charge, calls upon *Octavius* for his defence. Having pointed out the inconsistencies in which the reasoning of *Cæcilius* was involved, and maintained that abuse was not argument (§. 16), *Octavius* traces the existence of God in the beauty and perfection of his works, more especially in the formation of man; proves that God is a spirit, invisible, infinite, pure and incomprehensible; and that his *unity* is acknowledged even in those common and natural exclamations, *Deus magnus est, Deus verus est, Si Deus dederit*, (§§. 17, 18.) After citing the opinions of the greatest philosophers in support of the notion of one Supreme Being (§. 19.), he demolishes the entire fabric of the ancient poetic mythology, with all its countless gods and endless superstitions (§§. 20—27.). He then exposes the cruel injustice of the various calumnies invented against the Christians, the sanctity of whose characters was a sufficient proof that they were wholly incapable of the abominations with which they were charged, and who assumed the title of *Brethren*, as being baptized into the same faith, and partakers of the same hope (§§. 28—31.). As to the images, and temples, and altars of Polytheism, he rejects them as unworthy of the majesty of God (§. 32.); he refers to Plato and other philosophers, as concurring with Christians, in the expectation of a general conflagration; he argues, that it is as easy to raise as to create a body, and that the various revolutions in nature indicate the certainty of a resurrection, of which the outlines may be traced in the Pythagorean doctrine of the *Metempsychosis*; and maintains that the fear of eternal punishment, which is nevertheless threatened even by heathen sages and poets, induces weak men to disbelieve in the existence of heaven and hell (§§. 33, 34.). Adverting to the notions sometimes entertained respecting *fate* or *destiny*, he contends that the will of man is free, and altogether uninfluenced by God's foreknowledge; and asserts that the sufferings of the faithful are no proof of God's carelessness in their behalf, but merely trials of their faith and patience (§. 35.). In conclusion, he observes that the Christian may

* Penitents, receiving absolution, knelt down before the bishop or presbyter, who laid his hand upon their heads and blessed them. Hence they were said, *Sacerdotis colere genitalia*; and all the calumnies, with which the Christians were assailed, were based upon equally solid foundations. See *Cave's Primitive Christianity*, Pt. III. c. 5. *Bingham's Antiquities*, B. I.

† See *Jerome's Chronicon* under *Olymp.* 145. and compare *Origen c. Cels.* III. p. 144.

indeed appear to be miserable, but cannot really be so, inasmuch as true happiness consists in the knowledge of God, and this it is his constant desire to obtain (§§. 36—38.). Such is an outline of the reply which *Octavius* rendered to the cavils of his antagonist, which not only received the applause of *Minucius* (§. 39.), but was followed by an ingenuous acknowledgment of conviction from *Cæcilius*,* and a request to be further instructed in the principles of Christianity on the morrow. Thus the conference ended (§. 40.) in the mutual satisfaction of all parties. The proceedings at the meeting of the following day, if they were committed to writing by *Minucius*, have not been preserved.

There is great uncertainty with respect to the time when *Minucius* wrote the *Octavius*. Jerome, in one place (Epist. 50.), places him after *Cyprian*; and, relying upon this authority, Baudouin supposes that he flourished after the middle of the third century. In the *Catalogue* however, where the order of time is more closely followed, he is placed between Tertullian and Cyprian; so that Lardner is probably more correct in dating his work near the end of the reign of Severus, A. D. 210. *Minucius* unquestionably followed Tertullian, to whom he is indebted for many of his arguments; and, on the supposition that he preceded Cyprian, he has, in his turn, furnished that Father with several entire passages, in his Treatise *de Idolorum Vanitate*. The internal character of the work, moreover, accords well with the circumstances of the Christians during the reign of Severus. They were involved in the sufferings of persecution; and the calumny more especially, which charged them with worshipping an ass's head, and was now in general circulation, is mentioned by Tertullian (Apol. §. 16.) as a recent fabrication.

The style of *Minucius* is evidently formed upon that of Cicero, with whose writings he was thoroughly acquainted. His language is flowing, elegant, and correct; and he has a lively manner of expression, which fixes the attention of the reader, and claims his acquiescence. There is no display of learning or research, no prolixity of argument, no rhetorical flourishes, and no artifice to entrap the judgment: all is plain, open, and perspicuous. The following proof of the being and providence of God, as manifested in the works of creation, may be selected as a fair specimen of his powers of composition:—

Nec recuso, quod Cæcilius asserere inter præcipua conquisitum est, hominem nosse se et circumspicere debere, quid sit, unde sit, quare sit; utrum elementis concretus, an concinnatus atomis, an potius à Deo factus, formatus, animatus? Quod ipsum explorare et eruere sine universitatis inquisitione non possumus, cum ita coheræntia, connexa, concatenata sint, ut, nisi divinitatis rationem diligenter excusseris, nescias humanitatis; nec possis pulchrè gerere rem civilem, nisi cognoveris hanc communem omnium mundi civitatem: præcipue cum à feris belluis hoc differamus, quod illa prona, in terramque vergentia, nihil nata sint prospicere, nisi pabulum; nos, quibus vultus erectus, quibus suspectus in cælum datus est, sermo, et ratio, per quæ Deum agnoscimus, sentimus, imitatur, ignorare nec fas nec licet ingerentem sese oculis et sensibus nostris cælestem claritatem. Sacrilegii enim vel maximi instar est, humi quærere, quod in sublimi debeas invenire. Quo magis mihi videntur, qui

* Some have imagined, that this *Cæcilius* was the same who converted *Cyprian* to Christianity, as related by his biographer, *Pontius*. Such an identity, with reference to the intervals between the probable date of this dialogue, and the conversion of *Cyprian*, is by no means impossible. Still it is founded on conjecture only; and it may be expected that a coincidence of this nature would have been more distinctly pointed out.

hunc mundi totius ornatum non divinâ ratione perfectum volunt, sed frustis quibusdam temere coherentibus conglobatum, mentem, sensum, oculos denique ipsos non habere. Quid enim potest esse tam apertum, tam confessum, tamque perspicuum, cum oculis in cœlum sustuleris, et quæ sunt infra circâque lustraveris, quàm esse aliquod numen præstantissimæ mentis, quo omnis natura inspiretur, moveatur, alatur, gubernetur? Cœlum ipsum vide quàm latè tenditur, quàm rapidè volvitur, vel quod in noctem astris distinguitur, vel quod in diem sole lustratur; jam scies quàm sit in eo summi moderatoris mira et divina libratio. Vide et annum, ut solis ambitus faciat; et mensem vide ut luna auctu, senio, labore circumagat. Quid tenebrarum et luminis dicam. recursantes vices, ut sit nobis operis et quietis alterna reparatio? Relinquenda verò astrologis prolixior de sideribus oratio, vel quod regant cursum navigandi, vel quod arandi metendique tempus inducant: quæ singula non modò ut crearentur, fierent, disponerentur, summi opificis et perfectæ rationis eguerunt; verùm etiam sentiri, perspicui, intelligi, sine summâ sollertiâ et ratione non possunt. Quid? cum ordo temporum ac frugum stabili varietate distinguitur, nonne auctorem suum, parentemque testatur? Ver æquè cum suis floribus, et æstas cum suis messibus, et autumnus maturitas grata, et hiberna olivitis necessaria: qui ordo facilè turbaretur, nisi maximâ ratione consisteret. Jam providentiæ quantæ, nè hiems sola glacie ureret, aut sola æstas ardore torreret, autumnus et veris inserere medium temperamentum, ut per vestigia sua anni reverentis occulti et innoxii transitus laberentur. Mari intende, lege litoris stringitur: quidquid arborum est vide, quàm è terræ visceribus animatur: aspice Oceanum, refluit reciprocis æstibus: vide fontes, manant venis perennibus: fluvios intueri, eunt semper exercitis lapsibus. Quid loquar aptè disposita recta montium, collium flexa, porrecta camporum? Quidve animantium loquar adversus sese tutelam multiformem? alias armatas cornibus, alias dentibus septas, et fundatas ungulis, et spicatas aculeis, aut pedum celeritate liberas, aut elatione pinnarum? Ipsa præcipuè formæ nostræ pulchritudo Deum fatetur artificem: status rigidus; vultus erectus; oculi in summo, velut in speculâ, constituti; et omnes ceteri sensus, velut in arce, compositi. (*Minuc. F. Octav. §. 17.*)

As the object of Minucius was to develop the reasoning by which Cæcilius was convinced of the folly of Paganism, rather than to instruct him in the principles of Christianity, there is very little in his work which has any connexion with the doctrines of the Gospel. Had the conversation, which took place at the meeting of the three friends on the following day, been still in existence, his testimony on many fundamental points might have been highly valuable. There is, however, a passage in the *Octavius*, which proves that the Christians of that age worshipped Christ as God (§. 29.); and his assertion of the doctrine of the resurrection is distinct and explicit. *Dupin*, indeed, has perverted his words into an admission, that the soul dies with the body; but the expression (§. 33.), *nihil esse post obitum, et ante ortum nihil fuisse*, if taken in this acceptance, is directly at variance with the speaker's argument. Octavius means to say, that even were the body reduced to the same state of *nothingness* in which it was before its birth, it would still be as easy for God to raise it, as it was for him to create it. The same argument is frequently employed by the early Fathers, and Tertullian affords an excellent commentary upon the sense which his countryman Minucius intended to convey, in his *Apologet.* §. 48. *Qui ergo nihil fueras, prius quam esses, idem nihil factus cum esse desieris, cur non possis rursus esse de nihilo?*

The *Editio Princeps* of *Minucius Felix* was published with that of *Arnobius*, in folio, at Rome, in 1542. A *Variorum* edition was edited by *Ouzel*; Lug. Bat. 4to. 1652. 8vo. 1672. But the best editions are those of *J. Davies*, Master of Queen's College, and printed in 8vo. at Cambridge, in 1702; and of *Gronovius*, 8vo. Lug. Bat. 1709. The

former, which is generally preferred, contains the entire notes of *Rigaltius*, and a selection from other writers, together with the *Dissertatio Francisci Balduini, J. C.*, and the editor's own remarks. Annexed are the "*Instructiones*" of Commodianus. It was reprinted at Cambridge, in 1712; and at Glasgow, in 12mo. in 1750.

CORONER'S AUTHORITY IN SPIRITUAL MATTERS.—BURIAL SERVICE.

T. W.'s exposition or application of the Apostolic precept, "Who-soever resisteth the power resisteth the ordinance of God," (CHRISTIAN REMEMBRANCER, No. IX. Vol. XV. pp. 553, 554.) will lead, if admitted to be just, to such startling consequences, that we are persuaded he will himself feel obliged to us for requesting him to reconsider it. He is speaking of the Clergyman in Surrey who refused to read the Church Service over a suicide, notwithstanding the verdict of insanity which the coroner's jury had returned: he says, that "in opposing his own judgment" (in p. 554, it is "conscience") "against such a verdict, he is guilty of a direct violation of a plain Apostolic precept, 'Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation:' that is, whosoever violates the laws of his country, enacted by the proper authorities, is justly amenable to the penalties attached to such violation."

The question is, who are "the powers?" that is, the proper authorities in spiritual matters,—the State? or the Church? the Civil Governor? or the Spiritual Pastors, the Apostles and Elders, whom God has commissioned to feed the flock of Christ, and take the oversight thereof? If T. W. thinks the Civil Governor has power in these matters, as from his expression, "laws of his country," one should naturally infer, will he state how he can exempt Daniel from blame, who, notwithstanding "the writing and decree," persisted in worshipping God as his "conscience" dictated? or Peter and the Apostles, who had the audacity to tell the High-priest and his colleagues, that they "ought to obey God rather than men?" or the primitive Christians who "violated the laws of their country, enacted by proper authorities," when they refused to offer sacrifice or swear by Cæsar? But if T. W. will exempt these from blame, let him extend his exemption to the poor Surrey Clergyman, who, as the commissioned servant of God, feared to say in God's name what he believed to be false, though a coroner and twelve jurymen undertook to warrant him in so doing.

The mistake into which T. W. has fallen, has arisen from not distinguishing between the civil and spiritual authorities. In *civil* matters what he says is perfectly true, that he who offends against the laws of his country is justly liable to the penalties incurred by such offence. But when did God give the Civil Governor authority in spiritual matters? Not before the canon of the New Testament was closed, certainly: and we have not heard of any fresh revelation since. The King's headship of the Church is not by Divine right, but by concession of the spiritual Pastors.

Before the Surrey Clergyman can be shewn to be "*justly* amenable to penalties" for his conduct, it must be proved that he has violated the laws of the *Church*. Now T. W. is forced to admit that the *letter* of the law is with him; but that "common consent" and "common sense" have agreed to set aside the letter. If the law be wrong and foolish, let it be *altered*; and let the Clergy of the Church of England understand *on what terms* they are required to exercise their divine commission; but as long as it remains law, do not condemn a man for adhering to it. It is very true that the *spirit* of the law may hold a man free from blame who departs from the letter, where circumstances seem to require it; but it will never *compel* a man to do so where he judges it contrary to the truth of religion, and injurious to his people.

The *Church* has made no exception in favour of insane persons; and even if that exception were admitted, still some other tribunal must be requisite to satisfy a Christian, in such a case, than an attorney and twelve men who may, one and all, be unbaptized or excommunicate persons. If it be deemed too weighty a matter to be entrusted (as the administration of the Eucharist is) to the discretion of the officiating Minister, with whom the ancient Canons left it, let some other course be pointed out which shall not make an open mock of sacred things, as the present practice does.

Too much store (*in foro conscientiae*) will not be set upon the decisions of the ecclesiastical courts, when it is considered that action, arrest, and præmunire all await the unhappy judges of those courts, if, in administering the laws of the Church, they dare to decree according to them, where they happen to be at variance with an act of parliament, which may now be passed by Papists and Socinians.

E. H.

ADDITIONAL SCRIPTURES MENTIONED IN THE NEW TESTAMENT, BUT NOW LOST.*

An epistle of St. John, alluded to in 3 John, ver. 9.

I wrote unto the Church: but Diotrephes, who loves to have the pre-eminence among them, receives us not.

An epistle of St. Paul to the Ephesians, alluded to in Eph. iii. 3, 4.

As I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.

An epistle of Jude, alluded to in his general Ep. ver. 3.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints.

An epistle of St. Peter, *vide* 1 Pet. v. 12.

By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying, that this is the true grace of God, wherein ye stand.

An epistle of St. Paul, mentioned Col. iv. 10.

Aristarchus my fellow-prisoner saluteth you, and Mark, sister's son to Barnabas, (touching whom ye received commandments.)

* See CHRISTIAN REMEMBRANCER, for February, 1832.

THE APOSTLES' CREED, PARAPHRASED BY DR. F. ANDREWES.

I	who doe knowe God's power, have felt his rod,	BELEEVE IN GOD,
THE FATHER ALMIGHTIE	Yet hope for mercie; and	MAKER OF HEAVEN AND EARTH,
AND EKE IN JESUS CHRIST	Is of the roote and birth, Is of the world, with one accord,	HIS ONELY SONNE OUR LORD.
WHO WAS CONCEIV'D	I doe beleeve (and we may truly boast Him God of God) even	BY THE HOLY GHOST;
BORNE	as a man, that he our flesh might carry, Which he did borrowe (if we enquire the time and date.)	OF THE VIRGIN MARY.
SUFFERED	When Jewes were subiect naul'd to the crosse and bled Through manie wounds; even	UNDER PONTIUS PILATE.
WAS CRUCIFIED,	as conqueror to quell The spirits that were once thrust when all was perfected,	DEAD AND BURIED,
HE DESCENDED,	By his owne power, last, when he had made all even	INTO HELL;
ON THE THIRD DAY,	Here upon earth, for us even in glory bright,	HE ROSE AGAIN FROM THE DEAD;
ASCENDED	As heire when all is finished, At the last day,	INTO HEAVEN;
SITTETH AT THE RIGHT HAND,	and gather comfort most, From the sweete breathing where doe man faints, Living in	OF GOD THE FATHER OF ALL MIGHT.
THENCE HE SHALL COME,	before we dye, And then where soules of men And blessed angels sing for aye	TO JUDGE THE QUICK AND DEAD.
I DOE BELEEVE,		IN THE HOLY GHOST,
THE HOLY CATH'LIKE CHURCH,		THE COMMUNION OF SAINTS;
THE FORGIVENES OF SINNES		THE RESURRECTION OF THE BODY,
AND EVERLASTING LIFE,		AMEN.

From the Harleian MSS. Vol. 4055. p. 57. b.

HYMN SUNG AT THE CONSECRATION OF LONGFLEET CHURCH,

On Wednesday, 25th Sept. 1833, immediately before the Sermon.

Oh ! Thou to whom on Canaan's hills
 Their altars rude the Patriarchs reared ;
 Whose presence endless ages fills,
 By saints and angels loved and feared,—

Thou, in whose light all creatures live,
 Whose love redemption's price displays,
 To us thy blessing deign to give,
 And turn our homage into praise !

Not unto gods of wood and stone,
 Or human pomp and pride, we build ;
 But to *thine* everlasting throne,
 Would bring the worship thou hast willed.

In all the boundlessness of grace
 Send down thy unction from on high,
 And hallowing this thy chosen place,
 Our powerless faith with strength supply.

Here be thy mysteries adored—
 Thy gospel preached—thy name believed—
 Thy bond of unity restored—
 Thy pardon felt—thy peace received !

Upon the temple and the priest,
 Thy suppliants and their solemn vow,
 Be all thy choicest gifts increased,
 Those glorious gifts we covet now.

From this day forth may those who turn
 In hatred from these walls away,
 No more thy sacred precincts spurn,
 But hither come to praise and pray !

W. B. C.

ORGANO-HISTORICA ;

Or the History of Cathedral and Parochial Organs.

NO. VI. — THE ORGAN AT CHRIST CHURCH, SPITALFIELDS.

THIS instrument was erected in 1730, by *Richard Bridge*, an artist of no mean celebrity ; and in point of number of stops and pipes, it is the largest in London. He appears to have been as celebrated in his day as either Schmidt or Harris were before him. The majority of his organs are of the first class ; yet the one under consideration has been esteemed his best ; though from its locality its fame has not been sufficiently known to be appreciated. Its case is of beautiful mahogany,

and its height about 36 feet. Six hundred pounds,—not half its value,—was the original cost.

In consequence of the many new churches that were erected, at the commencement of the last century, an equal number of organs were required, which induced many persons, who were totally unskilled in the art and mystery of voicing organ pipes, to become builders. To prevent, therefore, the sad consequences which must naturally follow, a coalition was formed between the three eminent artists of that day,—*Byfield, Bridge, and Jordan*,—who undertook to build organs at a very moderate charge, and to apply their united talent to each. The result of which was a fair though moderate compensation to themselves, and superior instruments to our churches. The magnificent organ at *Yarmouth* is their joint workmanship, and is even superior to the one under our present notice. But the one which we are now describing was built by *Bridge* alone.

In 1822 it underwent a partial repair by Mr. Bishop, who put a dulciana in the choir organ, in the place of a three-rank mixture, and tuned the organ throughout.

It contains the following stops :—

GREAT ORGAN.

1	Stop Diapason.	
2	Open ditto.	
3	Ditto ditto.	
4	Principal.	
5	Ditto.	
6	Twelfth.	
7	Fifteenth.	
8	Larigot.	
9	Tierce.	
10	Sexquialtra.	5 ranks.
11	Mixture	3 ditto.
12	Trumpet.	
13	Ditto.	
14	Clarion.	
15	Bassoon.	
16	Cornet.	5 ranks.
		1323 pipes.

CHOIR ORGAN.

1	Stop Diapason.
2	Dulciana.
3	Principal.
4	Flute.

5	Ditto to fiddle G.
6	Fifteenth.
7	Horn.
8	Cremona.
9	Vox humana.

449 pipes.

SWELL.

1	Stop Diapason.	
2	Open ditto.	
3	Principal.	
4	Flute.	
5	Cornet.	4 ranks.
6	Trumpet.	
7	Hautboy.	
8	Clarion.	

Choir	352 pipes.
Great organ	449 ditto.
Drum.	1323 ditto.
	2

Total number of pipes 2126

From the above summary, the reader will perceive that this instrument contains more pipes than the organ at St. Paul's Cathedral. (See our July Number.)

The compass of the great and choir organs is from G G to D in alt, 56 notes; that of the swell, from fiddle G to D in alt, 32 notes. The octave and a half of pedals, were put to it by England about twenty years ago. It has become harsh in quality; and, unless timely skill be applied, it will be past redemption.

If the quality of this instrument was equal to its quantity, it would

be truly magnificent ; but, we are sorry to say, it is at this time in a very dilapidated state, owing to a deficiency in funds for the necessary repairs. It has three pair of bellows, but the wind is remarkably unsteady. The few stops that still retain their pristine purity are the three-stop diapasons, one open diapason in the great organ, and a flute in the choir. With the exception of the horn in the choir organ the reed stops have suffered very much.

As a necessary and important improvement, we venture to recommend entire remodelling, extension of the swell in compass, and a venetian front ; also a set of pedal pipes on a large scale. These additions, together with coupling stops and composition pedals, would render the instrument equal in rank to any we have in London.

NO. VII. ST. SAVIOUR'S, SOUTHWARK.

Schwarbrook, a German, who was cotemporary with *Byfield*, *Bridge*, and *Jordan*, was the builder of this organ. He produced several fine instruments, which are still in existence ; but his masterpiece is at St. Michael's Church, Coventry.

Although the instrument under our present critique is not so large in point of number of stops and pipes as the one just described, yet it is to be preferred, in consequence of its having most of the modern improvements. It underwent an extensive repair in 1818, by that late excellent artist, Mr. James Davis, of Francis Street, Bedford Square.* At that time the organ was made long octave, and the compass of the swell extended to C in the tenor, with a venetian front, new bellows, and a set of double open diapason pedal pipes to G G G,—a regular octave below the manual. The pedal pipes here mentioned were the first ever made upon so large a scale. It has an octave and a half of German pedals.

During the late repairs at the western end of St. Saviour's, the organ was removed into the body of the church, and the following additions and improvements were made by Mr. Bishop, under whose care the instrument is placed. This gentleman added a *Cremona* to the choir organ, in the place of the *vox humana* ; a *claribella* to the great organ, in the place of the *cornet* ; and a *stop* that enables the performer to produce octaves in the bass, when using the pedals, either in the great or choir organs ; a *pedal* that brings the reed stops on and off in the great organ, and also the same in the swell ; a couplet stop, to unite the *swell* to the great organ ; and two stops to *unite* the pedals to the great or choir organs. Mr. Bishop also added two more, (the 12th and 15th,) both new stops, in the place of the old ones, which have greatly enriched the chorus of the full organ by divesting it of the *cornetty* twang that it originally possessed. The mixture and sexquialtra should have been new also.

These improvements, however, have rendered this instrument one of the most complete in London.

* See *Gentlemen's Magazine*, for March, 1827.—P. 284.

1721 to Nov. 1826, delivered from purgatory 1,030,395 souls, and from Nov. 1826 to Nov. 1827, 11,402; in all 1,041,797. The sum total expended for this object is equivalent to 43,000,000 francs (nearly 1,791,700*l.* sterling). The number of masses said to accomplish this work of piety has been 558,921; consequently every soul has cost eight-tenths or nine-tenths of a mass, and from 30 to 35 francs (1*l.* 5*s.* to 1*l.* 9*s.* 2*d.* sterling).—*Archives du Christianism.*

DATES OF THE ERRORS OF THE CHURCH OF ROME.

THE Romish Church sometimes boasts of the antiquity of its religion; but many of the following dates of the origin of some of its peculiar doctrines and customs will shew that they are too modern for a Biblical Christian to admit as well-founded:—

	A. D.
Holy water	120
Penitence	157
Monasticism	328
Latin mass	398
Extreme unction	558
Purgatory	593
Invocation of the Virgin and saints . . .	594
Usurpation of the Popes	607
Kissing the Pope's toe	709
Worship of images	715
Canonization of saints	993
Baptism of bells	1000
Transubstantiation	1000
Celibacy of Priests	1015
Indulgences	1190
Dispensations	1200
Inquisition	1204
Confession	1215
Elevation of the host	1222

CONVERSION OF THE PRINCE OF LUCCA TO PROTESTANTISM.

THIS conversion has been sometimes announced, denied, or left in doubt in several public journals. We are now able to affirm that the prince has left the Romish Church, and communicated in the Protestant Church. The Prince of Lucca is a member of the family of the *Bourbons*, and bears the name of Charles Louis de Bourbon; he is nephew of the late king of Spain, infanta of Spain, and married a daughter of Victor Emmanuel, king of Sardinia. His age is thirty-four.

COLLECTANEA.

METHODISTS.—The Annual Conference lately terminated its sittings at Manchester. The number of preachers present has been 430. The religious services have been very numerous both in doors and out. The

increase of members, as stated by the President, amounts to 26,339 in the United Kingdom and in the missionary stations, of which the following is the return :

Increase of members in Great Britain	22,898
In Ireland	1,504
On the missionary stations	1,937
Total	26,339

This is exclusive of the returns from America, where the increase amounts to upwards of 40,000 members.

The building of the Episcopal Church, for the use of the British Embassy and residents in Paris, is going on, and the church will be ready for Divine Service in the beginning of next December.

LAW REPORT.

No. XX.—RIGHT OF BURIAL WITHIN THE CHURCH.

CASE,*—October, 1825.

THE parish of ——— is in the city of London, and it is well known that within that city there are many customs, in reference to the Church, which are at variance with the general law, as applicable to churches in other parts of the kingdom; for instance, throughout the kingdom in general, the Incumbents are bound to repair the chancel, while in most of the churches in London, and in ——— among others, that burden is borne by the parishioners. Again, throughout the kingdom the Incumbent, in general, has a right to choose the upper churchwarden, whereas, in ———, and most other of the London parishes, both are chosen by the vestry. Again, the parish clerk is, in general, throughout the kingdom, appointed by the incumbent; but in very many London parishes, and in this among them, the choice is with the inhabitants. It follows, therefore, that what is the law throughout the kingdom in general, is not of necessity applicable to the city of London.

These observations are made to introduce the statement of a question now in dispute, between the present Rector of ——— and his parishioners, in reference to burials, and laying down grave-stones

in the body of the church. It must be admitted, that, in general, no person may be buried in the body of the church, or in any part of it, except the parish vault, without the consent of the Incumbent; but then it is submitted, that this general rule, like the others before stated, may be done away with by usage, and that usage for a long period of time may amount to immemorial custom.

There seems some reason to believe that, so far back as the reign of Henry VIII., the right of the London clergy to receive the fees for ground for burials did not extend to burials in the body of the church; for it appears in Stow, (book v. p. 26.) that in a bill put in the Star Chamber, in the twenty-fifth year of that king's reign, by some citizens against their priests, and whose interest it then was to make the most of their priests' income, (speaking of the priests' perquisites,) they say, among the articles for burials,—“Eighthly, for the burial in the chancel or high quire, 10s., or 13s. 4d., or 20s., or 40s., or more;” but they do not notice any thing as receivable by the priests for burials in the body of the church.

It may be stated, without the possi-

* The above is a case drawn up by the Parish, and was submitted to Dr. Lushington and Mr. J. Parke for their opinions.

lity of contradiction, that, in no one instance within the memory of any living person, has any Rector of ——— interfered with, or claimed, the fees for burials, or laying down grave-stones, in any part of the body of the church; but that, on the contrary, the leave for burying and laying down grave-stones in the body of the church has uniformly been given by the churchwardens, and the fees thereon have been received by them, and credited to the parish in their accounts; and this has been the invariable custom for upwards of 200 years, as appears by the accounts of the churchwardens, which go back as far as 1617.

In the year 1619, there are credits for six graves in the body of the church, and for three knells applicable to three of the persons therein buried; and, also, for two other knells for ——— and ———, without any thing being charged for their graves; but whether they were buried in the chancel, or in some other parish, does not appear.

In like manner the accounts proceed to the year 1674, when the entries of the names of the persons buried cease, and the monies received are entered in total sums, as follow:—

	£	s.	d.
Received for the burial of ———			
in the vault	3	0	0
Received for six burials in the church-yard	0	12	0
Received for five burials in the church	1	13	4

In this manner the entries are made for the next ten years, (say to 1684,) after which time the numbers are not entered, but mere entries are made in the following general words: "Received for burials this year;" and this mode of entry is used in every year's accounts down to 1737, when, again, the entry of names commences, and which has been continued to the present time.

At a vestry held in December, 1718, a committee was appointed for making a table of burial and other fees, which committee was composed of the Rector, the churchwardens, and other inhabitants. They reported thereon on the 8th of January; the table prepared by them was approved, and subscribed by several present at that vestry; the same was confirmed at the next vestry, in April, 1719, and was ordered to be registered at Doctors' Commons.

In consequence of these proceedings, a table of fees was engrossed and allowed by Humphrey Henchman, LL.D. Vicar-

General and Official, Principal of the Diocese of London.

As the different orders lay scattered among the minutes of vestry, and were not easily to be found if immediate reference was wanted to them, it was in January, 1780, ordered, "that the fees and dues for buryings, christenings, and weddings, as settled by this vestry, be fairly transcribed upon vellum, put in a proper frame, and glazed, and hung up in the vestry-room of this parish." And in consequence of this order, a table of fees was accordingly prepared, (which, however, was never presented for allowance at Doctors' Commons), and that table has hung up in the vestry from that time to this, a period of forty-five years, and has regulated all the charges that have been made.

No question was ever made as to the right of the parish to receive the fees for breaking the ground, or laying down grave-stones in any part of the body of the church, until the present year; but, at a vestry held on the 7th of April, 1825, one of the parishioners having stated that, on the burial of his late wife in the body of the church, he had been required to pay the sum of one guinea to the Rector for his fee, which, by reference to the table of fees and dues, appeared to be 15s. more than the sum thereby allowed, it was ordered that the vestry clerk do write to the Rector, requesting him to state the ground upon which he has made such increased demand.

The Rector puts his claim upon the broad ground, that no person may be buried in any part of the church except the parish vault, without his consent; and that the churchwardens cannot grant any license for that purpose, but that it is a privilege exclusively given to the parson, because the soil and freehold of the church is only in the Parson, and in none other; and that not only in that respect, but in his general capacity of Incumbent, he only is the person whom the ecclesiastical laws appoint as judge of the fitness or unfitness of this or that person, to have the favour of being buried in the church, for that the canon law directeth that none but persons of extraordinary merit shall be buried there, of which merit, and by consequence the reasonableness of granting or denying that indulgence, the Incumbent is in reason the most proper judge; and as to the claim set up by the churchwardens, on behalf of the parish, upon the ground of long usage, he contends that, however long the usage may have been, yet the

non-opposition or consent of former incumbents cannot affect his rights, they having had only a life-interest in their estates as Incumbents, and that the maxim, *nullum tempus occurrit ecclesie*, prevents any custom from taking effect in respect of burials in any part of the church other than the parish vault.

On the contrary, the churchwardens, on behalf of the parish, contend that so long usage as 200 years and upwards uninterruptedly, affords a ground for inferring an immemorial right; and that if custom, as applied to the parish repairing the chancel is to have effect to relieve the incumbent from that burthen at the expense of the parish, it must also have effect when the custom claimed is in favour and ease of the parish.

You are requested to consider the foregoing statement and advise on behalf of THE RECTOR, whether, under the circumstances, the right of leave to bury and lay down grave-stones in the church, and take the fees for the same, is in the Rector, or in the churchwardens for the time being.

OPINION. — This question must be considered, with relation to the general law, and also the peculiar customs of the City of London. With respect to the general law, I consider it to be, with respect to all fees for burials, uncertain and unsettled, and for this obvious reason, that the Courts of Common Law have hitherto held, that none but ancient customary fees can be sued for; and the Ecclesiastical Courts have held that other fees may be due, though they cannot enforce the payment of the same; and, in fact, there are no legal means of recovering them. With respect, however, to interments *in the church*, and the laying down grave-stones *there*, the Ecclesiastical Court would, I have no doubt, proceed to punish any person doing so, without the consent of the Rector previously had and obtained, and would hold the Rector justified in demanding a reasonable fee for such consent. This is clearly the result of the decided cases.—Lord Stowell's opinion, in *Bardin and Calcott*, (1 Hagg. p. 17.) is, that fees are due to the Rector of common right,—to the parish, who were represented by the churchwardens, by custom. The circumstance of fees being due to the churchwardens by custom, does not exclude the Rector. On this and other authorities, I am of opinion, that *by the general law*, Rectors are entitled to demand fees for their consent to burials in the church, and the putting down grave-stones, and that the Eccle-

siastical Courts would furnish them, who might do so, with their consent.

The question then resolves itself into the point, whether, in the present case, the Rector is debarred by custom from this general right. Custom too, in this case, may be one of two kinds,—custom of the City of London, which is certified by the Recorder; or immemorial custom, to be proved by the custom existing from time whereof memory of man is not to the contrary, and subject to the ordinary rules by which custom has decided. Now, whether this custom would or would not be certified by the Recorder, I can give no opinion, for it would not depend on the facts here appearing, but on other facts and circumstances wholly unknown to me; but I have good reason to believe, that many of the customs which prevail in London, as to churches, churchwardens, &c. are not in fact customs of the City, and in case of contest, would not be so certified; and, judging of this from other customs, which though prevailing are not customs of the City of London, I should be inclined to infer that this was not a custom of the City of London. But this is a question of *fact*, not *law*.

If the case be tried on the ordinary principles of custom, I am of opinion that there is no custom in this case of legal validity to exclude the Rector from his general right of demanding the fees in question. But this gift may not wholly exclude the churchwardens from claiming fees also.

STEPHEN LUSHINGTON.

Doctors' Commons, Oct. 12, 1825.

MR. PARKE was also requested to consider the foregoing statement, and advise on behalf of THE PARISH, whether, under the circumstances, the right of leave to bury and lay down grave-stones in the church, and take the fees for the same, is in the Rector or in the churchwardens for the time being.

OPINION. — It does not follow that, because the churchwardens are entitled to a fee for giving leave to bury in the body of the church, the Rector is therefore excluded from receiving a compensation for his consent. A custom to pay the churchwardens may exist, and be good in point of law, though the freehold be in the Rector, because the parish is at the charge of making up the church floor (1 Ventris, 274.) The proof of such a payment, therefore, will not establish a right in the churchwardens to the freehold of the church; nor is the additional circumstance, that the Rector

has never received any fee, sufficient to make out such a customary title. Very strong evidence indeed would be required in support of a custom giving the freehold to the churchwardens—originally, or of a prescriptive derivative title from the Rector; and, I think, the present case does not furnish such evidence. In the case of *Beckwith v. Harding*, (1 Barn. and Ald. 508,) there were circumstances of a similar nature presented to the consideration of the Court, from which it was argued, that the freehold ought to be presumed to be in the churchwardens, but the Court was clearly of opinion that they were insufficient for the purpose.

But, even if the freehold were proved to be in the churchwardens, I very much doubt whether the Rector would not still have the power of refusing his consent to a burial in the church, because the right of giving leave appears to be vested in him, not merely because he has the freehold, but in his general capacity of incumbent, in which he has a jurisdiction to judge of the fitness of granting that distinction.*

My opinion, therefore, is, that in the present case the churchwardens have no *exclusive* right to fees from burials in the church, and for laying grave-stones there.

J. PARKE.

Temple, Oct. 21, 1825.

KEYS OF THE CHURCH TO BE IN THE CUSTODY OF THE MINISTER.

THE following is an extract from a judgment given by Sir J. Nicholl, in a suit "*Lee v. Matthews*," 1830 (Dr. Haggard's Reports, Vol. III. p. 169.): and which we here offer as corroborative of the Opinion laid down by Dr. Lushington, and inserted in the *CHRISTIAN REMEMBRANCER*, Vol. III. p. 57.

"There was, in this parish, some difference of opinion about painting the church. Sir John Lee, who became a parishioner only at Michaelmas, 1828, appears to have supposed that the Minister, and the churchwarden nominated by him, had no voice in matters that were to be paid for by the parish, nor with the vestry book. Sir John Lee was strongly opposed to the Minister and his measures—was often called to the chair; and, as chairman, had inserted in the vestry book some entries censuring the Rector, and which the

Chancellor of the Diocese advised should be expunged. On the other hand, the Minister kept possession of the keys of the church; and as it should seem, in order to prevent this painting at that particular time; and surely the Minister of the parish is the fittest person to decide, at what season the public worship may be suspended with least inconvenience to the religious duties of the parishioners. This vestry was called for the purpose of ordering an additional key of the church to be made for the use of the parish churchwarden. This was very irregular; for the Minister has, in the first instance, the right to the possession of the key, and the churchwardens have only the custody of the church under him. If the minister refuses access to the church on fitting occasions, he will be set right on application and complaint to higher authorities."

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Ripon, Masham, and Aldbro' District Committee.

A SPECIAL meeting of the members of the above Society was held at the Chapter House, Ripon Minster, on Monday, the 16th September, 1833, the Very Rev. the Dean of Ripon, President, in the chair. On the motion of the Right Hon. Sir L. Shadwell, Vice Chancellor,

seconded by Charles Oxley, Esq., the following resolutions were unanimously adopted:—

1. This Committee acknowledge with increasing conviction, the imperative and solemn obligation of its members, to encourage Christian Missionaries in

* *Fide* Gibs. 453. Burn. Eccl. Laws. I. 257.

foreign countries, and the duty of earnest prayer for the conversion of the heathen.

2. The success which has attended the labours of the Missionaries of the *Society for the Propagation of the Gospel in Foreign Parts*, and the testimony which has been borne by persons of religious character, and high station residing abroad, as to their efficiency and true piety, fully entitle the Society to the support of the Christian public generally, and especially of the members of the Established Church.

3. That the communication lately made by government, of their intention to withdraw the parliamentary grant of 15,000*l.* a-year from the funds of the Society, at a moment when additional Missionaries are required for new stations, both in India and North America, requires the immediate and serious attention of all its friends, and their zealous exertion in soliciting additional subscriptions, in order to the complete support of all the stations.

4. That as the funds which this District Committee have remitted for some years (varying from 70*l.* to 100*l.* a-year) have arisen principally from annual subscriptions of One Guinea, and congregational collections, they now recommend that application be made throughout the district for small subscriptions, as the best method of increasing the funds of the Society.

5. That the district be divided into sections, and that the following ladies and gentlemen be authorized to solicit and receive subscriptions on behalf of the Committee.

[Here follow twenty-three names.]

6. That this Committee reluctantly concur in the resolution of their Parent Society, that their expenditure in North America should be lessened, by regulating the future payments to the Clergy, according to the reductions made in the parliamentary allowance, and that they seriously regret the difficulties which many exemplary men will suffer, from the diminution of their incomes; but this Committee at the same time venture to express a confident hope, that the time is not far distant when the Parent Society may find it unnecessary to act upon that resolution, inasmuch as the present state of things may excite greater activity, not only among the Clergy, but also among the Laity, who have as great an interest in the diffusion of Christianity as the Ministers of the Church, and also have the means of making more abundant provision for every good pur-

pose than the Clergy, whose power can never equal their zeal.

JAMES WEBBER, *Chairman.*

ROBERT POOLE, JUN. } *Secretaries.*

JAMES CHARNOCK, }

Ripon, 16th Sept. 1833.

It gives us much pleasure to add, that very large meetings for the above object have been held at Maidstone and at Cheltenham. How it is that the government of this country can vote 1,000*l.* per annum to the Methodist Missionaries in British North America, at the very time they are withholding almost the necessary subsistence from their own Protestant Clergy, is to us inexplicable.

S. P. C. K. & S. P. G.

Plymouth District Committee.

THE Anniversary Meeting of the above Societies was lately held at the Royal Hotel, Plymouth, the Lord Bishop of the Diocese presiding; the business of the meeting was as usual preceded by prayer.

The Rev. Robert Lampen, the Secretary to the Society for Promoting Christian Knowledge, at the request of his Lordship, read the Report: in which he stated, that, during the last year, were sold 272 Bibles, 649 Common Prayers, 408 Testaments and Psalters, and 3,762 Tracts. Since the Anniversary in 1830, have been circulated, in this neighbourhood, 1,112 Bibles, 1,162 Testaments and Psalters, 2,140 Common Prayers, and 6,682 of the other publications of the Society, making altogether a total of 11,096 Books and Tracts.

The Rev. S. Rowe, being called upon by the Bishop for a Report of the Gospel Propagation Society, made a verbal statement of the circumstances of the District Committee, which, though not free from subjects of regret, afforded no little occasion for congratulation in the prospect of increased support from new subscribers, and from the return of some valued members in consequence of the altered state of things with regard to Colonial Slavery. The decision of Government to withdraw its pecuniary grants from the Society might be regretted, but he hoped it would only awaken in individuals a greater desire to supply the deficiency. The operations of the Society in our foreign dominions were of the most interesting kind. In India, the fruits of the pious labours of Heber were beginning to appear in Bishop's College, Calcutta, which proved to be a most efficient means of preparing the native youths as Missionaries. — The

dioceses of Nova Scotia and Quebec, in North America, are also under the care of this Society; and it is impossible to contemplate its colonies without being struck with the advantages arising from its exertions in those extensive regions. In the West Indies, the dioceses of Jamaica and Barbados, present matter of the deepest interest from the recent measures of Government for the extinction of Slavery in our Colonies. These measures have relieved the minds of many well-wishers to the Society from the pressure of conscientious scruples, and they can now join heart and hand in its support.

The Rev. Robert Lampen then drew the attention of the meeting to the Incorporated Society for Promoting the Enlargement and Building of Churches and Chapels; the Report read set forth that the Society had rendered assistance in the erection of nearly 1000 places of worship, and by grants to the amount of

157,920*l.* it has been instrumental in providing 239,867 additional sittings, of which 179,322 were free and unappropriated. The Rev. Gentleman advocated this very useful Society with much energy and ability.

The Rev. J. Hatchard, in proposing the next Resolution, addressed the meeting at some length; and, after speaking in high terms of the doctrines and services of the Church of England, which he declared himself most warmly attached to, the Rev. Gentleman alluded to the Mariner's Church, recently established, near the Old Victualling-office, remarking that the congregation, which was chiefly composed of the poorer classes, having understood that they could, by laying up their savings with him, have prayer-books—they had since the opening of this place of worship purchased, at the full price, between two and three hundred copies; a proof, amongst that class, of their attachment to the Church.

S. P. C. K.—S. P. G. AND NATIONAL SCHOOLS.

Exeter Diocesan Association.

ON Tuesday, October 8, the nobility and gentry from all parts of the county, as well as those in the city and immediate neighbourhood, attended the Cathedral, and together with the numbers present of the middle and lower classes, including 1923 children, belonging to the schools in this city and parishes immediately adjoining, formed one of the largest congregations ever before assembled within the walls of the venerable sacred edifice. The Rev. Precentor Lowe preached an excellent sermon in support of the Societies, from Proverbs xiv. 34—"Righteousness exalteth a nation." At the close of the service a collection was made at the doors.

Soon after the close of Divine Service at the Cathedral, the Anniversary Meeting of the Friends of the *Society for Promoting Christian Knowledge*, and of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, was held at the Guildhall, where there was a numerous and highly respectable attendance.

The Lord Bishop was called to the chair. The Committee expressed their gratification at the increasing prosperity of the Society, and stated that there had issued from Exeter Diocesan Repository during the last year,—Bibles, 1797; Tes-

taments and Psalters, 3,468; Common Prayer Books, 5,079; bound Books, 3,250; half-bound Books and Tracts, 25,342; being a very large increase over the issues of the preceding year; a number of these books had been issued gratis, and others sold at a very reduced rate, according to the situation of the applicants. The total number of books and tracts issued from the repository of the Exeter Diocesan Society during the year was 38,925. There have been twelve new subscribers added to the local list, and fourteen to the Parent Society; several sums of *3*l.** have been given to various districts in the county, for the establishment of Lending Libraries, the Circulation of Tracts, &c. The report adverted to the Parent Society, which had circulated upwards of four million copies of the Scriptures. During the last year the issues had been 360,000 copies of the Old Testament, and New Testament, and Common Prayer, but chiefly of the two latter.

The report of the Committee of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, earnestly requested the attention of the public to the depressed circumstances of the Church Establishment in the North American Colonies, from which the

Government had signified their intention of withdrawing the annual Parliamentary grant towards its support; this, if not met by a corresponding liberality on the part of the British public, would cause serious injury to the Clergy in the Canadas, who are a meritorious and exemplary body of men, and who had taken the charge upon them with the understanding that their appointments were for life; the report earnestly appealed to the British public not only on behalf of the Clergy in these colonies, but of the members of our fellow-countrymen who have settled, and are continually settling in North America and who, if assistance was not rendered them from this country, must remain destitute of the advantages and comforts of spiritual

guides and instructors. The Committee turned from the gloomy situation of North America, with thankfulness and satisfaction, to the East Indies, where Christianity was rapidly advancing. Information received from the Bishop of Calcutta stated, that Bishop's College was in a most prosperous situation: it was an incomparable design, surpassing the Right Rev. Prelate's best hopes. The East was represented as presenting a wide field, where the Christian religion was already making its way; the ear of the Indian was opened, European literature was spreading, and idolatry fast falling beneath its own weight in these vast territories. The report concluded by a strong appeal to the friends of the Church for increased support.

COMMITTEE FOR THE RELIEF OF THE VAUDOIS.

At a General Meeting, held June 19, 1833, the Bishop of Winchester in the chair, the following Report was read:—

The Report which the Committee have to produce, will show that the principal objects which the Subscribers to the fund entrusted to their charge desire to promote, have been kept in view; but they must first express their feelings of the deepest regret, at the great loss which they have experienced by the death of their late Treasurer, the Rev. Bewick Bridge.

The Committee recommend that the

Rev. W. S. Gilly should be requested to undertake the office of Treasurer.

The Vaudois Institutions receiving pecuniary aid from the Committee, continue in a state of progressive efficiency, and the following abstract of receipts and expenditure presents an account which will probably admit of no great variation in future, and may therefore be considered as exhibiting a statement of the permanent result of the Committee's exertions in behalf of the Vaudois.

Stock standing in the Names of

Archdeacon Hamilton,	} Trustees.
Sir George Harrison,	
Samuel Bosanquet, Esq.	

Annual Amount of Interest received by Messrs. Bosanquet and Co.

£		£		£	
5200	3 per cent. Cons.	156	} payable half-yearly	78.	January and July.
800	do. Reduced	24		12.	April and October.
1200	3½ per Cents.	42		21.	Do. Do.
£7200		£222		£111	

Annual Payments made to Vaudois Institutions:—

	£
On account of the Hospital at La Tour	120
Infirmary at Pomaret	30
Education for the Ministry	20
Girls' Schools at Villar, St. Jean, St. Germain, and Clots, 10l. each .	40
Girls' School at La Tour	12
	£222

For these sums two half-yearly payments are drawn for, upon the Treasurer, at Messrs. Bosanquet's and Co., on the 1st of January and on the 1st of July in every year, by the Officers of the Table, and distributed by them according to instructions given by the Committee.

The general subscription towards this fund has not been much increased since the last Report, but from time to time small sums are received, some for the general account at the disposal of the Committee, and others for special purposes: e. g. for Schools,—Education for the Ministry, and otherwise. These sums are placed in the Bankers' hands, and are, from time to time, appropriated to the payment of incidental expenses, or remitted to the Valleys according to the orders of the Committee. There is now a disposable balance of this description, to the amount of 46*l.* 10*s.* 2*d.*

In addition to the Fund above-mentioned, which is peculiarly under the charge of the Committee, the Royal Grant of 277*l.* 1*s.* 6*d.* annually, recovered by means of the Committee, passes through the hands of the Treasurer. It is usually paid in May or June, by the Lords of the Treasury, through A. Y. Spearman, Esq., Auditor of the Civil List, upon the periodical application of the Treasurer, and is placed to the Treasurer's Vaudois Account, at the banking house of Messrs. Bosanquet and Co., to meet the drafts of the Officers of the Table, in two half-yearly sums of 138*l.* 10*s.* 9*d.* payable in January and July.

The Committee have nothing new to communicate on the subject of the Hospital at La Tour, the Infirmary at Pomaret, or the five Girls' Schools; but they lament to have it to report, that at the beginning of this year, some of the Vaudois community were suffering under a scarcity of provisions, from the failure of the last year's crops. Lieutenant-Colonel Charles Beckwith, a member of the Committee, who was fortunately on the spot at the time, informed the late Treasurer and Secretary of this calamity. The late Treasurer remitted the sum of 5*l.* out of his floating balance to the Valleys, and the Secretary sent 100*l.*, which he raised by contributions among his private friends. After this succour, increased by a subscription on the part of Mr. Sims, and other friends of the Vaudois, it has not been thought expedient to make a public appeal in behalf of the

sufferers, and it is hoped that it may yet be avoided.

The sum of 20*l.* annually, hitherto applied towards the maintenance of Vaudois students at Geneva and Lausanne, but, by order of the Committee, to be appropriated in future in aid of the New Institution, founded at La Tour by an act of private munificence, for the education of young persons intended for the ministry, is not yet disposable to this object, because one only of the two students, between whom it was divided, has finished his academical course. It is determined that 20*l.*, part of the balance of 46*l.* 10*s.* 2*d.*, be granted to this Institution, whose funds are not yet equal to its objects.

The Reports of the Officers of the Table, touching the progress of the scholars of the Grammar School at Pomaret, founded by the Society for the Propagation of the Gospel, at the instance of the Committee, and of the Students of the New Institution at La Tour, and their Reports also of the efficiency and attention of the Rectors of these establishments, are very satisfactory. At the late public examination two scholars were removed from the Grammar School to the New Institution, and nominated to bursaries or exhibitions there, as a reward for their attainments.

Upon the whole, the Committee have reason to believe, that the general prospects of the Vaudois are improving. The Sardinian Government appears to be more and more favourably disposed towards them. Commissions have been given to native Vaudois serving in the army; and the censorship on Protestant books is becoming less severe. The New Institution at La Tour has been formally sanctioned and legalized by royal authority, and the king of Sardinia has expressed his desire, that equal justice should be administered to his Protestant and Roman Catholic subjects.

For these happier prospects the Vaudois are greatly indebted to the interposition of our own Government, both on the part of the present and the late administrations; and the Committee cannot lose this opportunity of expressing their sense of the good offices rendered to the cause of the Vaudois, by the motion of Sir Robert H. Inglis, Bart., in the House of Commons on the 24th of January, 1832, for the production of papers relating to the Vaudois, which was followed by the declaration of the Secretary for Foreign Affairs, that it was the desire of the British Government to

extend its regards to the Vaudois, in conformity with ancient treaties.

By order of the Committee,
W. S. GILLY, Sec.

Committee.

HIS GRACE THE ARCHBISHOP OF
CANTERBURY.

The Earl of Clarendon.

The Earl of St. Germain.

The Lord Bishop of Winchester.

The Lord Bishop of Exeter.

The Rt. Hon. Sir G. H. Rose.

Sir T. D. Acland, Bart.

Sir Thomas Baring, Bart. M.P.

Sir Robert H. Inglis, Bart. M.P.

The Archdeacon Wrangham.

The Archdeacon Hamilton.

H. D. Acland, Esq.

Jasper Atkinson, Esq.

Charles F. Barnwell, Esq.

The Rev. Dr. Burrow.

Lieut.-Col. C. Beckwith.

Samuel Bosanquet, Esq.

William Cotton, Esq.

The Rev. F. Cunningham.

The Rev. Dr. Gilly.

W. R. Hamilton, Esq.

Sir G. Harrison.

Gorges Lowther, Esq.

The Rev. T. W. Mercer.

The Rev. J. S. Pons.

The Rev. Dr. Richards.

The Rev. Thomas Sims.

The Rev. Joseph Wigram.

Treasurer.

The Rev. Dr. Gilly.

Honorary Secretaries.

The Rev. Dr. Gilly.

The Rev. James Samuel Pons.

Auditors.

W. R. Hamilton, Esq.

C. F. Barnwell, Esq.

Rev. T. W. Mercer.

POLITICAL RETROSPECT.

DOMESTIC. — The first subject that claims our attention is the state of the Revenue. The Whigs have absolutely inundated us with reports of financial prosperity, and their organs among the public press have not failed to promulgate whatever their *worthy* and *honest* masters dictated. There is, however, no denying such matters of fact as *pounds*,

shillings, and pence, (although the latter items do not figure in ministerial accounts,) and, accordingly, the 10th of October forced our rulers to lay before the public the "tottle of the whole" of their receipts, which exhibit a defalcation of nearly five hundred thousand pounds! — *Ecce signum!*

	Year ended Oct. 10, 1833.		Quarter ended Oct. 10, 1833.	
	INCREASE.	DECREASE.	INCREASE.	DECREASE.
	£	£	£	£
Customs	38,708	—	—	423,680
Excise	—	413,350	103,121	—
Stamps	—	58,630	23,694	—
Taxes	—	36,144	—	4,830
Post Office	87,000	—	38,000	—
Miscellaneous . . .	18,485	—	—	5,008
Imprest, &c. . . .	—	16,489	15,427	—
	144,193	524,613	180,242	433,518

Here are seven items of public revenue, six of which exhibit a decrease, either in the year or quarter. The first is by far the most alarming. The reduction of taxes could not affect the Customs, neither has there been any remission of government dues. The fact, then, is clear. The wisdom of our governors has annihilated some branches

of our commerce, and paralysed others. Our trade with Holland and Portugal is gone for ever; and all to support the revolutionary principles of the Whigs. The excise, which more immediately relates to home consumptions, and the comforts of the people, has gone back *pari passu*. And the solitary instance of prosperity is in the post office.

All this, in "the good old times," would have been pronounced bad enough; but what will our readers say when they peruse the note annexed to this precious document?

"The probable amount of *Exchequer Bills* required to meet the charge on the *Consolidated Fund*, quarter ending October 10, 1833, is £4,508,299!!!"

Four millions five hundred and eight thousand, two hundred and ninety-nine pounds!!! A pretty addition this to the unfunded debt; which, added to the West Indian bonus of twenty millions, and five millions to other pressing claimants, will place our delightful rulers in (what Brother Jonathan would call) a "queer fix."

Of other domestic matters little remains to be said. Parliament has been further prorogued to the 12th of December.

FRANCE AND BELGIUM enjoy about an equal share of "peace and plenty" with ourselves.

RUSSIA, AUSTRIA, AND PRUSSIA are evidently on the *qui vive*; and the year 1834 will, in all human probability, open with a campaign against the propagandists of revolutionary principles. In the meantime, it is satisfactory to know that each of these vast countries is enjoying a share of prosperity which excites the bile of *Reformers*, and that the apostles of the *Sans Culottes* of Paris, and political unionists of Great Britain, find small favour amongst the contented and thriving population of these countries.

PORTUGAL.—The civil war in this country still continues with unabated violence. The cause of the King appears, at present, declining; but we are much deceived in the Portuguese character if they remain passive under the yoke of a foreign despot and adventurer, although his designs may be cloaked under an appearance of paternal regard for the interest of the Puppet Queen.

SPAIN.—The eyes of all Europe are, at this moment, fixed upon this interesting country. When we remember the position once held by the Spaniard in the counsels of Europe,—when we reflect upon his former maritime glory, and his vast colonial possessions in the New World,—when we recollect that Spanish honour and courage were proverbial, any thing likely to influence his destinies, and replace him on the footing he is for every reason entitled to, claims our attention and sympathy. The death of King Ferdinand has produced this

crisis. The rightful heir, according to the ancient laws of Spain, has been deprived of his birthright; and, in defiance of the Salique Law, a Baby Queen is foisted on the nation. To this it could not be anticipated Don Carlos would tamely submit; and consequently a civil war, the termination of which, and its collateral results, cannot be surmised, has already commenced. We shall only add the ancient herald's prayer,—“God defend the right.”

THE COLONIES.—Nothing decisive has yet taken place in consequence of the altered relation between the master and his labourer or apprentice; but all accounts concur in the utter impossibility of the system working well, and fearful anticipations of an explosion.

CAPTAIN ROSS. — Although, strictly speaking, the return of this intrepid officer does not come within the design of our Political Retrospect, still we are sure the deviation will be readily pardoned; and we trust the gallant captain and his brave companions will accept the congratulations of the CHRISTIAN REMEMBRANCER on an event, which we had almost ceased to hope, but which an all-wise and all-good Providence has been graciously pleased to accomplish, to the unqualified delight and gratitude of every right-thinking individual, not only of Great Britain, but the entire civilized world. Capt. Ross concludes his highly interesting letter to the Admiralty in these words:—

“The results of this expedition have been conclusive, and may be briefly comprehended in the following words:—The discovery of the gulf of Boothia, the continent and isthmus of Boothia Felix, and a vast number of islands, rivers, and lakes; the undeniable establishment that the north-east point of America extends to the 74th degree of north latitude; valuable observations of every kind, and particularly on the magnet; and to crown all, have had the honour of placing the illustrious name of our most gracious sovereign William IV. on the true position of the magnetic pole.

“But the glory of this enterprise is entirely due to HIM, whose divine favour has been most especially manifested towards us, who guided and directed all our steps; who mercifully provided, in what we deemed a calamity, HIS effectual means of our preservation; and who, even after the devices and inventions of man had utterly failed, crowned our humble endeavours with complete success.”

CALENDARIUM ECCLESIASTICUM.

NOVEMBER, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
22 SUNDAY after TRINITY.		
<i>Morning</i> .—Prov. ii.	Wisdom from God	Dr. T. Townson. 42. W. Reading. IV. 89. J. Knight on the Parables. 405.
Luke xix.	The Ten Pieces of Money	Dr. R. Eyre. S.S.
Collect.	Prayer for the Peace of the Church	Archd. Hodson. 229.
Epistle, Phil i. 3—11. }	Christian Minister's Joy and Confidence	Dr. M. Hole. IV. 452. Bp. Porteus. Lect. 16.
Gospel, Matt. xviii. 21—35.	Unforgiving Servant	Dr. Wordsworth. I. 321. J. Knight. 129.
—	—	—
Appropriate singing Psalms }	CXIX. 33, 34, 35, c.m. <i>Bezey.</i> CXXII. 5, 6, 7, 8, c.v. <i>Westminster New</i>	—
<i>Evening</i> .—Prov. iii.	Wisdom's Ways	Dr. I. Barrow. I. 1. Bp. Beveridge. II. 197.
Col. iii.	Affection set on Heaven.	P. Skelton. II. 132. C. Girdlestone. II. 213.
—	—	—
Appropriate singing Psalms }	CXXI. 1, 2, 3, c.m. <i>Bath.</i> <i>Evening Hymn.</i>	—
23 SUNDAY after TRINITY.		
<i>Morning</i> .—Prov. xi.	Uprightness	Wm. Reading. IV. 98.
John ii.	Buyers and Sellers	F. Bragge on Miracles. II. 62. Dr. Markland. I. 133.
Collect	An earnest Request that our Prayers may be heard	F. Bragge on Para. I. 424. Dr. R. Moss. III. I. 27. Bp. Seabury. II. 273. 281.
Epistle, Phil. iii. 17—21.	Heavenly Conversation	Dr. Brady. I. 297. Dr. Bundy. I. 167.
Gospel, Matt. xxii. 15—22.	Duty of a Christian Subject	Dr. W. Claggett. III. 224. C. Girdlestone. I. 171. Dr. Hole. IV. 476. Dr. Stanhope. III. 612.
—	—	—
Appropriate singing Psalms }	CXXII. 1, 2, 3, c.m. <i>St. George's.</i> XLIX. 5, 6, 9, 10, c.m. <i>Abridge.</i>	—
<i>Evening</i> .—Prov. xii.	Excellency of the Righteous	H. Scougal. 115.
2 Thess. i.	Brotherly Kindness	Dr. J. Rogers. I. 447. Dr. H. More. 394. 458. J. Abernethy. II. 223.
—	—	—
Appropriate singing Psalms }	CCXXXIII. 1, 2, 3, 4, c.m. <i>Irish.</i> <i>Evening Hymn.</i>	—
24 SUNDAY after TRINITY.		
<i>Morning</i> .—Prov. xlii.	Good and bad Company	Dr. T. Coney. II. 43, &c. Bp. Wilkins. 235. W. Reading. IV. 137.
John ix.	Christian Diligence	Dr. Townson. 199. H. Grove. I. 378.
Collect	Prayer for Pardon of Sin	Dr. J. Jackson. 119. Dr. R. Moss. III. 259.
Epistle, Col. i. 3—12.	Heavenly Happiness	Bp. Beveridge. II. 564. Dr. Whitley. 217.
Gospel, Matt. ix. 18—26.	Faith in Christ	S. Scattergood. I. 282. Dr. W. Hopkins. 190.
—	—	—
Appropriate singing Psalms }	I. 1, 2, 3, 6, c.m. <i>Crazele.</i> XLIII. 3, 4, 5, L.M. <i>St. Pancras.</i>	—
<i>Evening</i> .—Prov. xiv.	Virtue the good Man's Reward	Dr. Coney. I. 23. Dr. Ibbot. I. 87.
1 Tim. vi.	Contentment	C. Girdlestone. I. 157. Dr. Paley. Post. Ser. I. 208. Bp. Patrick. 63, &c.
Appropriate singing Psalms }	CXII. 1, 2, 3, 4, L.M. <i>Angels' Hymn.</i> <i>Evening Hymn.</i>	—

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
23 SUNDAY after TRINITY.		
<i>Morning.</i> —Prov. xv.	Sacrifice of the Wicked, and the Prayer of the Good	Bp. Jebb. 21. G. Burnet. II. 217.
John xvi.	Praying in Christ's Name	Dr. W. Sherlock. II. 223.
Collect	Prayer for Fruitfulness in good Works	Bp. Weston. I. 169. 189. Bp. Beveridge. I. 322.
Epistle, Jer. xxiii. 5—8.	The Lord our Righteousness	Bp. Van Mildert. I. 339. Dr. A. B. Evans. 56.
Gospel, John vi. 5—14.	Christ the Prophet of his Church	Archd. Hodson. 79. Archd. Hodson. 117. Dr. Altham. II. 20.
Appropriate singing Psalms {	XI. 4, 5, 7, c.m. <i>St. James.</i> CXXVII. 1, 2, 3, 4, c.m. <i>Bath.</i>	
<i>Evening.</i> —Prov. xvi.	Fear of God	C. W. Le Bas. II. 289. S. Johnson. II. 86.
Philemon.	Duty of Rich to Poor.	C. Girdlestone. I. 139.
Appropriate singing Psalms {	CXXV. 1, 2, 5, c.m. <i>Lincoln.</i> <i>Evening Hymn.</i>	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTE OF RESPECT.

On the 16th of September, a meeting was convened in the Town-hall, Richmond, the Mayor, Robert Gill, Esq., in the chair, to present to the Rev. James Tate, previously to his taking leave of his fellow-townsmen, a handsome piece of plate, purchased by 500 subscribers, and an address from the inhabitants of the town and neighbourhood. The plate was presented by John Hutton, Esq., of Marske, the college associate and steady friend of Mr. Tate, and the address by one of his earliest pupils, Mr. Justice Smurthwaite. The meeting was fully attended by his friends and admirers of all classes, among whom were Lord and Lady Dundas, and many of the neighbouring gentry and clergy. The assemblage of ladies was very numerous, and their tears bespoke the deep interest which they felt in this public valediction to a great and good man. The address was short, but impressive, and called forth a reply at once honourable to his judgment and his feelings.

THE CHURCH AT LONGFLEET, which has been so long ready, was lately consecrated by the Lord Bishop of Bath and Wells, acting as Commissary for the Bishop of Bristol, who was prevented attending by indisposition. This Church was erected principally by the Hon. W. F. S. Ponsonby, of Canford House, M. P. for Dorsetshire, for the use of the tithings of Parkstone and Longfleet, the Parish Church (Canford) being at too great a distance from this portion of the district to accommodate the inhabitants. The building, which is a plain and most excellent model of an old English Church, does great credit to the taste of the architect, Mr. Blore, and the different artists employed; it contains upwards of 400 free sittings for the use of the poor; and is, in every respect, calculated to afford great accommodation to the district. The *Te Deum*, the hundredth psalm, an anthem, and several other pieces of music, were performed in the finest manner, and so as to elicit the approbation of Signor Molino, a distinguished composer from Turin, who happened to be present. Between the Litany and the Communion Service, the hymn, (which will be found at page 681,) written for the occasion by the Rev. W. B. Clarke, was beautifully sung.

The Bishop of Bath and Wells read his portion of the service admirably. The Rev. W. O. Bartlett read the Prayers; the Rev. W. B. Clarke the Lessons; and the Rev. C. Gray the Epistle; the Bishop and Dr. England officiating at the Communion afterwards. The sermon was preached by Dr. England, Archdeacon of Dorset—and an admirable discourse it was—from Psalm xxvi. 8; setting forth the advantages of our Liturgy, the high praise due to the founder of this new Church, and concluding with an eloquent defence of the noble institutions of our happy country.

The Church was dedicated provisionally as a Chapel of Ease to Great Canford, it

being the intention of the Hon. W. F. S. Ponsonby, at no distant day, to separate a district from the mother Church, and constitute it a parish by itself. The Church is to be dedicated by the style of St. Mary in Longfleet.

Immediately after that of the Church, the consecration of the ground took place.

We understand that, owing to some legal doubt as to the authority whence licenses must originate, the performance of marriages must for a time be delayed; but the services of baptism and burial are immediately to take place. The Rev. W. B. Clarke, A.M. is appointed minister.

CONSECRATION OF ST. MICHAEL'S CHAPEL.—Thursday, September 27, was appointed for the consecration of the Chapel of St. Michael, in Burleigh Street, Strand, which has been erected under the Act of Parliament, as a chapel of ease to the parish church of St. Martin-in-the-Fields. The chapel itself, both on the outside and in the inside, is built in the plainest style of the Gothic architecture of the thirteenth century; economy and not decoration has been consulted. But though the building has been erected within the expenditure of 5,000*l.* (the sum of the original estimate,) it is both an ornamental and commodious place of public worship, and highly creditable to the architect. The edifice contains seats for 890 persons, one half of which are free; and they are so disposed, that every member of the congregation can both see and hear the clergymen. It has what is termed a clerestory, or nave, and two side aisles, and is almost a Gothic cathedral in miniature. The munificence of Dr. Richards, the Vicar of St. Martin's, has enriched the chapel with a very fine-toned organ, and there is a gallery for the choristers, &c. A diversity to the usual appearance of buildings of this sort has been occasioned on the exterior by placing the bell-tower at the south-east angle. The tower is crowned by a spire, which is in strict keeping with the style of the whole chapel, and forms a very conspicuous object from Waterloo Bridge, and the surrounding neighbourhood. The ceremony of the consecration was performed by the Bishop of London, attended by a respectable body of the clergy of Westminster, and by his officers and chaplains. The sermon, which was also delivered by his Lordship, was upon a text taken from 1 Cor. xiv. 32, 33, and was adapted to the occasion.

The late Duke of Sutherland has left any twelve of the pictures of the famous collection of the late Duke of Bridgewater to the College of Brasenose, Oxford, to be chosen by the Principal thereof.

BUILDING SCHOOLS.—Conditions fixed by the Treasury, under which grants may be obtained from the recent Parliamentary vote of 20,000*l.* :—

1st. That no portion of this sum be applied to any purpose whatever, except for the erection of new school-houses, and that in the definition of a school-house, the residence for masters or attendants be not included.

2dly. That no application be entertained, unless a sum be raised by private contribution, equal, at the least, to one-half of the total estimated expenditure.

3dly. That the amount of private subscription be received, expended, and accounted for, before any issue of public money for such school be directed.

4thly. That no application be complied with, unless upon the consideration of such a report, either from the National School Society, or the British and Foreign School Society, as shall satisfy this Board that the case is one deserving of attention, and there is a reasonable expectation that the school may be permanently supported.

5thly. That the applicants, whose cases are favourably entertained, be required to bind themselves to submit to any audit of their accounts which this Board may direct, as well as to such periodical reports respecting the state of their schools, and the number of scholars educated, as may be called for.

6thly. That in considering all applications made to the Board, a preference be given to such applications as come from large cities and towns, in which the necessity of assisting in the erection of schools is most pressing, and that due inquiries should also be made before any such application be acceded to, whether there may not be charitable funds, or public and private endowments, that might render any further grants inexpedient or unnecessary.

MRS. HANNAH MORE.—It may be satisfactory to our readers to be informed that the various bequests to Dissenting institutions mentioned in Mrs. More's will, as reported in the papers, were not hers, but those of her sister, Mrs. Martha More, who left these sums for Mrs. Hannah's use during her life, and at her death to be assigned as directed in the accounts which have gone abroad.

THE BISHOP OF EXETER.—On Saturday, October 12, the Lord Bishop of Exeter returned to his palace from his primary visitation of the whole diocese, which has occupied six weeks, and we hear, from all quarters, that his Lordship has been received throughout, both by laity and clergy, with every mark of respect and attention. The Bishop, in the course of this visitation, has been incessantly employed in the duties of the diocese. His Lordship confirmed last year at above forty places in Devonshire, and this year at twenty-eight places in Devon and Cornwall. The total number confirmed, we understand, is nearly thirty thousand! The Bishop, in his recent visitations, has had personal communication with six hundred of his clergy, and has, in his progress, consecrated four new churches, and six new burial grounds. We understand that his Lordship took occasion to state publicly, that the expenses attending the consecration of a church did not exceed twenty-one pounds, and the charges of the consecration of a burial-ground were not more than fifteen pounds. The churches consecrated are at Redruth, Hessenford, in St. Germain's, Stonehouse, and Dartmouth. New churches are being built at Penzance, and at Bridgetown, Totness.

The Bishop of Lincoln's next ordination will be held at Buckden, on Sunday, the 22d of December. Candidates are required to send their papers thither to his Lordship before the 10th of November.

The Bishop of Oxford intends to hold an Ordination in the Cathedral, Oxford, on Sunday, the 22d of December. All candidates for ordination on that day must send the necessary papers to J. Burder, Esq., 27, Parliament Street, London, on or before Saturday, November 9.

The Archbishop of York holds a General Ordination at Bishopthorpe, on the 17th of November.

The late Dr. Hughes, Canon Residentiary of St. Paul's, who died in January last, in addition to the large sums which he constantly spent in charity in his life-time, left by his will legacies to the Corporation of the Sons of the Clergy, of 1,200*l.*; to the Society for Promoting Christian Knowledge, of 1,000*l.*; to the Society for the Propagation of the Gospel in Foreign Parts, of 1,000*l.*; and to the London Ophthalmic Infirmary in Moorfields, of 300*l.*; and these legacies have all been paid, according to a direction in a codicil to his will, free of legacy duty, which adds 350*l.* to their amount.

We have the pleasure of stating, in the matter of the Stamford Free School, that every thing is arranged between the Mayor, the Rev. W. Gretton, and Dr. Wood, and that Mr. Gretton will open the school after Christmas on the most liberal system of education. It is calculated that so large a number of scholars will resort to the foundation, that an additional school-room will be necessary; and it is intended to build one on a site contiguous to the present remains of St. Paul's Church, which have been used as the Grammar School since the consolidation of the churches in Stamford in the year 1553.

DURHAM UNIVERSITY.—The Dean and Chapter of Durham have received, for the Museum of the University, a female *quesal*, presented by Mr. Skinner; and a box of valuable minerals of this country and of Italy, presented by the Rev. John Hodgson. They have also received a donation of valuable books for the library of the University from Mr. Humble.

The new School, in St. Ebbe's, Oxford, was opened on Sunday, the 29th of September. Upwards of 200 children of the Sunday School attended, with their respective teachers. After the usual prayers, and one appropriate to the occasion, the children were examined as to their progress in religious knowledge. The School, which will be opened shortly as a Day School for seventy-five boys, and the same number of girls, is well and strongly built, and neatly finished with a plain Gothic front.

THE LATE ARCHDEACON OF CARDIGAN.—Died, at Llandilo, Carmarthenshire, at the very advanced age of eighty-nine, the Rev. Thomas Benyon, Archdeacon of Cardigan. It is thought that he expended all the proceeds of his different preferments in building

churches, and making liberal subscriptions to most of the benevolent institutions connected with the Establishment. St. David's College, Lampeter, in particular, is indebted to him for his munificent gift of 1,000*l*. He was a great proficient in the Welsh language, and encouraged others in the same pursuit by means of liberal patronage. To his numerous tenantry he was a most kind and indulgent landlord.

ORDINATIONS.—1833.

<i>Carlisle</i> . . . Oct.	<i>Lincoln</i> . . . Sept. 22.	<i>Norwich</i> . . . Oct. 6.
<i>Hereford</i> . . . Sept. 22.	<i>Llandaff</i> . . . Sept. 22.	

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Atkinson, Richard	B.A.	Trin.	Dublin	Lincoln
Beeton, Joseph	B.A.	Christ's	Camb.	Lincoln
Blunt, Robert	B.A.	St. John's	Camb.	Lincoln
Blythe, William	B.A.	Christ's	Camb.	Norwich
Davies, William	Lit.			Llandaff
Dupré, Michael Thomas	B.A.	Lincoln	Oxf.	Lincoln
Eade, Thomas French	B.A.	Wadham	Oxf.	Norwich
Giles, William Galley	B.A.	Wadham	Oxf.	Norwich
Gosling, Edward Johnson		Magdalen Hall	Oxf.	Llandaff
Grigson, William	B.A.	Corpus Christi	Camb.	Norwich
Holmes, Edward Adolphus	B.A.	Emmanuel	Camb.	Norwich
Howells, John	Lit.			Llandaff
Lister, William	Lit.			Llandaff
Lockwood, Charles Blomfield	B.A.	St. John's	Camb.	Norwich
Martin, Frederick	M.A.	Trinity	Camb.	Norwich
Maugham, William		St. Bees	Cumb.	Carlisle
Meadows, Philip Pierrepont	B.A.	Corpus Christi	Camb.	Norwich
North, Isaac William	B.A.	Trinity	Camb.	Norwich
Owen, Owen	B.C.L.	Queen's	Camb.	Norwich
Platten, John Clithero	B.A.	Caius	Camb.	Norwich
Powell, Thomas	Lit.			Llandaff
Priest, Edward	B.A.	Corpus Christi	Camb.	Norwich
Rashdall, John	B.A.	Corpus Christi	Camb.	Lincoln
Reeve, Abraham Charles	B.A.	Trinity	Camb.	Norwich
Spencer, John Leigh	B.A.	Worcester	Oxf.	Hereford
Stockdale, Joseph Walter	B.A.	Trinity	Camb.	Lincoln
Taylor, Robert Mitford	S.C.L.	Christ's	Camb.	Carlisle
Thomson, Joseph	B.A.	Corpus Christi	Camb.	Norwich
Wegg, Robert	B.A.	St. John's	Camb.	Norwich
White, William Spranger	B.A.	Trinity	Camb.	Lincoln
Willan, James Henry	B.A.	St. John's	Camb.	Lincoln
Wright, Cecilius Lukin	B.A.	Trinity	Camb.	Norwich
Young, Thomas Deake	B.A.	Queen's	Camb.	Norwich

PRIESTS.

Acworth, William	B.A.	Queen's	Camb.	Lincoln
Bailey, Rishton Robinson	B.A.	Sidney Sussex	Camb.	Norwich
Ball, Thomas Jennings	B.A.	St. John's	Camb.	Norwich
Bedingfield, James	B.A.	Trinity	Camb.	Norwich
Belaney, R.		St. Bees	Cumb.	Carlisle
Benson, Christopher	B.A.	Queen's	Oxf.	Carlisle
Blenkinsopp, Richard George Leaton, B.A.	Trinity		Camb.	Carlisle
Bond, Richard	M.A.	Corpus Christi	Camb.	Norwich
Bull, Elijah Serle	B.A.	Queen's	Camb.	Norwich
Champnes, Thomas Thornton	B.A.	Merton	Oxf.	Lincoln
Charlesworth, Joseph William	B.A.	Peterhouse	Camb.	Norwich
Clarke, William Wilcox	M.A.	Wadham	Oxf.	Norwich
Clarkson, Townley Lebeg	B.A.	Christ's	Camb.	Norwich
Collinson, Richard	B.A.	Queen's	Camb.	Carlisle
Dand, Michael	B.A.	Queen's	Oxf.	Carlisle

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Daniel, William Dack	B.A.	Caius	Camb.	Norwich
Darvell, James Sydney	Lit.			Llandaff
Dixon, Edmund Saul	B.A.	Corpus Christi	Camb.	Norwich
Ensor, Edward Smith		Brasenose	Oxf.	Norwich
Evans, Richard	B.A.	Jesus	Oxf.	Llandaff
Fawcett, Rowland	M.A.	St. Peter's	Camb.	Hereford
Freeman, Edward	B.A.	Corpus Christi	Camb.	Norwich
Green, Thomas	B.A.	Worcester	Oxf.	Hereford
Golding, Josiah Edward	B.A.	Queen's	Camb.	Lincoln
Jenner, Charles Herbert	B.A.	Trinity Hall	Camb.	Norwich
Kidd, Richard Bentley Porson	B.A.	Emmanuel	Camb.	Norwich
Knight, Edward Dodderidge	B.A.	Exeter	Oxf.	Llandaff
Llewellyn, John	B.A.	Jesus	Oxf.	Llandaff
Lewis, John	Lit.			Llandaff
Longworth, Thomas James	B.A.	Jesus	Oxf.	Hereford
McCalmont, Thomas (<i>let. dim.</i>)	B.A.	Worcester	Oxf.	Lincoln
Maturin, Charles Henry (<i>let. dim.</i>)	M.A.	Fell. of King's	Camb.	Lincoln
Minty, Edward Thurlow	B.A.	Caius	Camb.	Norwich
Morgan, William Leigh	Lit.			Llandaff
Nicholls, Lewis Anthony		St. David's	Lampeter	Llandaff
Partridge, William Edwards	B.A.	Brasenose	Oxf.	Lincoln
Pooley, Thomas	M.A.	Jesus	Camb.	Norwich
Porter, George Henry	B.A.	Caius	Camb.	Norwich
Prescott, George Edward	M.A.	Trinity	Camb.	Lincoln
Purvis, William Pye	M.A.	Catharine Hall	Camb.	Lincoln
Rapier, C.	B.A.	Trinity	Dublin	Carlisle
Rees, Amaziah	Lit.			Llandaff
Rogers, William	B.A.	Catharine Hall	Camb.	Lincoln
Russell, Harry Vane	B.A.	Corpus Christi	Oxf.	Carlisle
Scurr, J.				Carlisle
Smythies, Thomas Gosselin	Lit.			Llandaff
Snappe, Charles Johnson	M.A.	Queen's	Camb.	Norwich
Sparkes, Charles	B.A.	St. John's	Camb.	Norwich
Steward, John	B.A.	Worcester	Oxf.	Hereford
Thompson, Joseph				Carlisle
Turner, James Farley	B.A.	Christ's	Camb.	Hereford
Tyrell, William	B.A.	St. John's	Camb.	Lincoln
Wayman, William	B.A.	Exeter	Oxf.	Norwich
Weighell, John	B.A.	Pembroke	Camb.	Lincoln
Wells, John Tighe	B.A.	University	Oxf.	Llandaff
Whitfield, George Thomas	B.A.	St. John's	C. of	Hereford
Williams, Thomas Lewis	B.A.	University	Oxf.	Llandaff
Wills, Edmund	B.A.	Queen's	Camb.	Carlisle
Wilson, John Posthumus	B.A.	Magdalene	Oxf.	Lincoln
Yelloly, John	B.A.	Trinity	Camb.	Norwich
Yorath, James	Lit.			Llandaff

Deacons, 33.—Priests, 61.—Total, 94.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Cox, F.	Chapl. of the County Gaol and House of Correction, Aylesbury.
Garrett, —	{ Chapl. of Bethlehem Hospital. — of the House of Occupations.
Gretton, F. E.	Mast. of Stamford School.
Iliff, Frederick	Head Mast. of the Sch. of the Royal Liverpool Institution.
Kuper, Chas. Augustus Fred.	Domestic Chapl. to H. R. H. the Duke of Cambridge.
Lennard, D. B.	Domestic Chapl. to Lord Western.
Lowther, G. P.	Rural Dean of Wily, in the Diocese of Salisbury.
Slatter, G. M.	Bodleian Lect. in Exeter.
Tate, William B.	Second Mast. of Oakham endowed Grammar School.
Waters, R. J.	Priest in Ordinary to H. M. at St. James' Palace.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Dioec.</i>	<i>Patron.</i>
Beynon, Benjamin .	Thurstone, R.	Devon	Exeter	Sir J. B. Y. Buller
Bissland, T. . . .	Hartley, R.	Hants	Winch.	
Bowen, W. W. . . .	Camrhos, V.	Pemb.	St. Dav.	W. W. Bowen, Esq.
Bulsteel, C. J. Cooper	Ermington, V.	Devon	Exeter	The King, this turn
Byrth, Thomas . . .	Stonehouse, P. C.	Devon	Exeter	{ V. of St. Andrew, Plymouth
Clarke, W. B. . . .	Longfleet & Parkstone, C.	Dorset	Bristol	{ Hon. W. F. S. Pon- sonby & Rev. W. O. Bartlett
Clarkson, T. Lebeg .	Beyton, R.	Suffolk	Norwich	Lord Chancellor
Collison, Henry . .	{ Bectley, R. East Bilney, R.	{ Norfolk	Norwich	Wm. Collison, Esq.
Cooke, John	Northfield, R.	Worcest.	Worcest.	— Fenwick, Esqs.
De lafield, John . .	Storrington, V.	Sussex	Chichest.	Duke of Norfolk
Eaton, Thomas . . .	Chester, St. Mary	Chester	Chester	Marq. Westminster
Evans, Dr.	East Lydford, R.	Somerset	B. & Wells	
Fancourt, W. L. D.D.	Preb. in Cath. Ch. of Lincoln			Bp. of Lincoln
Harrison, B.	{ Beaumont, R. with Mose, R.	{ Essex	London	Guy's Hospital
Hayward, G. Christ.	Nympsfield, R.	Gloster	Gloster	Lord Chancellor
Hodgson, John . . .	Hartburn, V.	North.	Durham	Bp. of Durham
Hordern, Peter . . .	Chorlton, P. C.	Lancas.	Chester	Manchester Coll. Ch.
Howarth, Henry . .	Mepershall, R.	Beds.	Lincoln	St. John's Coll. Cam.
Hughes, ——— . . .	Llanfihangel Penbrin, V.	Cardigan	St. Dav.	Bp. of St. David's
Kitchen, Isaac . . .	Ipwich, St. Stephen, R.	Suffolk	Norwich	Rev. Wm. Marsh
Lewellin, L. D.C.L.	{ Preb. of Clyro in Coll. Ch. of Brecon Lampeter, V.	{ Cardigan	St. Dav.	Bp. of St. David's
Lightfoot, J. Prideaux	Wootton, R.	Northam.	Peterboro'	Exeter Coll. Oxf.
Lyall, Wm. Rowe . .	Hadleigh, R.	Suffolk	Cant.	Abp. of Canterbury
Luney, R.	Plymouth, Charles, C.	Devon	Exeter	{ V. of Charles, Ply- mouth
Otley, Chas. Bethell .	Welby, R.	Lincoln	Lincoln	{ Frances H. Rennell, Executrix of the late Preb. of S. Gran- tham, in Cath. Ch. of Salisbury
Paley, Geo. Barber .	Cherry Hinton, V.	Camb.	Ely	Peterhouse, Camb.
Porter, Geo. Henry .	Marlesford, R.	Suffolk	Norwich	Rich. Porter, Esq.
Robbins, William . .	Heigham, R.	Norfolk	Norwich	Bp. of Norwich
Robinson, John, D.D.	Cliburn, R.	Westm.	Carlisle	Bp. of Carlisle
Rose, Hugh Jas. . .	{ Fairstead, R. Southwark, St. Thomas, D.	{ Essex	London	Bp. of London
Sevier, James. . . .	Hasfield, R.	Gloster	Gloster	{ Govs. of St. Thomas' Hospital
Skeeles, Geo. John .	Cranwell, V.	Lincoln	Lincoln	James Sevier, Esq.
Thompson, R. . . .	Sutton-on-Trent, V.	Notts	York	Bp. of Lincoln
Webster, Rowland .	Stranton, V.	Durham	Durham	Sir C. Hulse, Bart.
Whitbread, E. S. . .	{ Strumpshaw, R. with Bradiston, R.	{ Norfolk	Norwich	Sir M. W. Ridley, Bt.
Williams, John . . .	{ Archd. of Cardigan Preb. of Llanarthney in Coll. of Ch. Brecon	{		{ Bp. of St. David's

CLERGYMEN DECEASED.

Barnett, M.	{ Cranwell, V. North Willingham, V. Archd. of Cardigan	{ Lincoln Lincoln Lincoln	{ Lincoln Lincoln Lincoln	{ Bp. of Lincoln A. Bourcherett, Esq.
Beynon, Thomas . .	{ Preb. in Cath. Ch. of St. David's Preb. in Coll. Ch. of Brecon Llandeveyson, P. C. Llanfihangel Aberbythych, C. Llanvihangel Kilvargen, R. Penboyr, R. with Ydrindod, C.	{ Car. St. Dav. Penal.	{	{ Bp. of St. David's Earl Cawdor

Name.	Preferment.	County.	Diocese.	Patron.
Birkett, Joseph . .	Stranton, V.	Durham	Durham	Sir M. W. Ridley, Bt.
Brooks, William . .	Head Mast. of Free Grammar School at Coventry	Coventry	Lichfield	Mayor & Corp.
	Coventry, St. John, R.	Coventry	Lichfield	Mayor & Corp.
	East Farndon, R.	Northam.	Peterboro'	St. John's Coll. Oxf.
Browne, William . .	Great Glemham, C.	Suffolk	Norw.	Dudley Long North, Esq.
	with Little Glemham, R.			
	Marlesford, R.			
	Domestic Chapl. to the Marquis of Sligo			Rich. Porter, Esq.
Cox, Robert . . .	Stonehouse, P. C.	Devon	Exeter	V. of St. Andrew, Plymouth
Fenwick, John T. . .	Northfield, R.	Worcest.	Worcest.	G. Fenwick, Esq.
Harbin, Edward . .	Kingweston, R.	Somerset	B. & Wells	W. Dickenson, Esq.
	Newton Regis, R.	Warwick	Lichfield	Sir F. Burdett, Bt.
Inge, Charles . . .	Rudgeley, V.	Stafford	{ P. of D. & C. Lichf.	D. & C. of Lichf.
Jennings, William .	Baydon, C.	Wilts	Salisbury	Sir F. Burdett, Bt.
Johnson, J. LL.D.	Welborne, R.	Norfolk	Norwich	Mrs. Bodham
	with Yaxham, R.			
Miller, Saunders Wm.	Hasfield, R.	Gloster	Gloster	James Sevier, Esq.
Munnings, T. C. . .	Beetley, R.	Norfolk	Norwich	Rev. T. C. Munnings
	East Bilney, R.			
Sanders, Daniel . .	Lifton, R.	Devon	Exeter	A. Harris, Esq.
Wetherell, J. D.D.	Chapl. to H. M.'s Palace at Kensington	Berks	Salisbury	Bp. of Salisbury
	Streatley, V.			
Wise, Wm. D.D.	Hurst, C.	Berks	{ P. of D. of Salisb.	Dean of Salisbury
	Reading, St. Laur. V.			
Wood, John . . .	Duloe, V.	Cornwall	Exeter	Balliol Coll. Oxf.
Wood, John . . .	Saxthorpe, V.	Norfolk	Norwich	Pemb. Coll. Camb.

OXFORD.

ELECTIONS.

The Rev. George Rowley, D. D. and Master of University College, has been renominated Vice-Chancellor of the University, for the second year. The following Heads of Houses were afterwards nominated by the new Vice-Chancellor to act as Pro-Vice-Chancellors during his absence from the University, viz.:—Dr. Jenkyns, Master of Balliol College; Dr. Jones, Rector of Exeter College; Dr. Gilbert, Principal of Brasenose College; and Dr. Bridges, President of Corpus Christi College.

The Rev. George Biggs, M. A. on the Old Foundation of Queen's College, has been nominated and admitted Pro-Froctor of the University, in the room of the Rev. Thomas Pearson, resigned.

In Convocation, the nomination of the Rev. George Moberly, M. A. Fellow of Balliol College, as Public Examiner in *Literis Humanioribus*, was approved.

Edward Wetherell Rowden, Esq., has been admitted a Fellow of New College, in the room of the Rev. William Tahourdin, M. A. deceased.

The Rev. I. F. Secretan Gabb, B. A. Scholar of Jesus College, has been elected Fellow of that Society.

Thomas Pearson, M. A. has been elected

and admitted a Fellow of Queen's College, on Mr. Michel's Foundation.

Mr. May has been admitted Scholar of New College, in the room of John Poulter, Esq. M. P. for Shaftesbury.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. J. P. Chambers, Fell. of Magd. Coll.

MASTERS OF ARTS.

F. H. Romney, Worcester Coll. Gr. Comp. Edmund Lilley, Worcester Coll.

Rev. Charles H. Craufurd, Magdalen Hall.

Rev. J. F. Secretan Gabb, Fell. of Jesus C.

Rev. George Henry Watkins, Worcester Coll. Grand Comp.

Rev. Geo. Wm. Kershaw, Worcester Coll.

Rev. George Kennard, St. Alban Hall.

Rev. James Nash, Trinity Coll.

John Ellison Bates, Stud. of Christ Ch.

Rev. John F. Stansbury, Magdalen Hall.

Edward Hill, Stud. of Christ Church.

Geo. Morley Dowdeswell, Pembroke Coll.

Julian Charles Young, Worcester Coll.

BACHELORS OF ARTS.

George Greig, St. Edmund Hall.

Edward Smith, Wadham Coll.

Robert Montgomery, Lincoln Coll.

John B. Bond, University Coll.

Francis P. G. Dineley, Worcester Coll.
 Rev. Rich. Gordon Bedford, Queen's Coll.
 Thomas Briscoe, Schol. of Jesus Coll.
 Edw. Meyrick, Demy of Magdalen Coll.
 Thos. H. Newman, Demy of Magd. Coll.

Alexander Cameron, Magdalen Hall.
 William Anthony Glynn, Magdalen Hall.
 Wm. Wylie, Merton Coll. Grand Comp.
 John Cannon, Magdalen Hall.
 Frederick Francis Fawkes, Christ Church.

CAMBRIDGE.

The following Gentlemen have been appointed the *CARUT* for the year ensuing :—
 The Vice-Chancellor.

George Thackeray, D. D. Provost of King's Coll. *Divinity*.

William Frere, D.C.L. Master of Downing Coll. *Law*.

Cornwallis Hewett, M.D. Downing Coll. *Physic*.

Francis William Lodington, B.D. Clare Hall, *Sen. Non Regent*.

George Phillips, M.A. Queen's Coll. *Sen. Regent*.

The following Gentlemen have been elected University Officers for the year ensuing :—

PROCTORS.

Rev. John Lodge, M.A. Magdalene Coll.

Rev. John Graham, M.A. Queen's Coll.

PRO-PROCTORS.

Rev. Prof. Henslow, M.A. St. John's Coll.

Rev. Samuel Fennell, B.D. Queen's Coll.

MODERATORS.

John Hymers, Esq. M.A. St. John's Coll.

Hen. Philpott, Esq. M.A. Catharine Hall.

SCRUTATORS.

Rev. Geo. Peacock, M.A. Trinity Coll.

Rev. Charles Currie, M.A. Pembroke Coll.

TAXORS.

Rev. George Skinner, M.A. Jesus Coll.

Rev. J. F. Isaacson, M.A. St. John's Coll.

The following Gentlemen have been appointed Select Preachers, each for the month to which his name is affixed :—

1833. *October*.—The Hulsean Lecturer.

November.—Rev. Professor Scholefield, Trinity.

December.—Rev. Henry Howarth, St. John's.

1834. *January*.—Rev. S. J. Allen, Pembroke.

February.—Rev. Rob. W. Evans, Trinity.

March.—Rev. Thomas Crick, St. John's.

April.—The Hulsean Lecturer.

May.—Rev. H. J. Rose, Trinity.

Robert Whiston, B.A. and Benjamin Dann Walsh, B.A. of Trinity College, have been elected Fellows of that Society.

The Seatonian Prize (for the best poem on *St. Paul at Philippi*), has been awarded to the Rev. T. E. Hankinson, M.A. of Corpus Christi College.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. H. Howarth, Fell. of St. John's Coll.
 Rev. S. Littlewood, St. John's Coll. (Comp.)

MASTERS OF ARTS.

Charles Humfrey, Downing Coll.
 Rev. Robert Boustead, St. John's Coll.

BACHELORS OF ARTS.

John Rugg, St. John's Coll.
 Robert Monteith, Trinity Coll.

Meetings of the Cambridge Philosophical Society for the present term :—
 Wednesday (*Anniversary*), Nov. 6; Monday, Nov. 14, Nov. 25, and Dec. 9.

The Syndics appointed for carrying into effect a Grace of the Senate for the erection of a Museum and Rooms for the accommodation of the Professors of Chemistry and Anatomy, have agreed to the following report :—The Syndics having taken into their consideration the subject of warming and ventilating the Lecture Rooms and the Anatomical Museum, recommend to the Senate that some plan for effecting this should be adopted, and having examined plans submitted to them by Mr. Whitwell and Mr. Price, they prefer the plan of Mr. Whitwell; his estimate of the expense for warming and ventilating the Museum and the Theatre of Anatomy being 98*l.*, for the two rooms of the Anatomical and Botanical Professors, 55*l.*, and for the two rooms of the Jacksonian and Chemical Professors, 55*l.*; they consequently recommend for the adoption of the Senate the plan of Mr. Whitwell, and that it should be carried into execution immediately.

NOTICES TO CORRESPONDENTS.

Communications from "E. O." "X." and "D. I. E." came too late for our present Number.—The suggestion of "E. C. K." is good; and we will shortly give an example. The P. S. hint shall be reported.—Want of time is our reply to "A. Z." If possible, in the earlier part of next year we will endeavour to gratify him.